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Central Conference of American Rabbis

YEARBOOK
VOLUME XXX
ROCHESTER, N. Y.
1920

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CENTRAL CONFERENCE OF AMERICAN RABBIS

Yearbook

THIRTY-FIRST ANNUAL CONVENTION

JUNE TWENTY-NINTH TO JULY FIFTH
NINETEEN HUNDRED AND TWENTY
ROCHESTER, N. Y.

VOLUME XXX

EDITED BY RABBI ISAAC E. MARCUSON

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CENTRAL CONFERENCE OF AMERICAN RABBIS

The C. J. Krehbiel Co., Cincinnati, O.

TABLE OF CONTENTS

Officers, 1919-1920 5
Standing Committees 6
Temporary Committees of the Rochester Convention..... 11
Program of the Rochester Convention..... 12
Proceedings of the Rochester Convention..... 15
Members Present 16

REPORTS OF OFFICERS:

President 17
Recording Secretary..... 19
Corresponding Secretary..... 25
Treasurer 26

REPORTS OF STANDING COMMITTEES:

Relief Fund 29
Solicitation of Funds..... 30
Finance 36
Investment 37
Publications 37
Church and State 40
Religious Work in Universities..... 50
Synagog Music..... 62
Revision of the Haggadah..... 63
Training of the Rabbinate..... 63
Religious Work Among Sephardic Jews..... 65
Yearbook Editor 65
Curators of Archives..... 66
Auditor 68
Summer School..... 69
Contemporaneous History..... 71
Book of Prayers and Meditations..... 79
Survey of Jewish Religious Conditions..... 81
Draft of Jewish Ethics..... 83
Revision of Union Prayerbook..... 92
Responsa 108
Religious Education..... 125

REPORTS OF COMMISSIONS:

Synagog Pension Fund..... 29
Marriage and Divorce Laws..... 64
Social Justice 87

REPORTS OF TEMPORARY COMMITTEES:

Special Committee on Union Campaign 58
Joseph S. Bloch 59
President's Message 138
Resolutions 101
Thanks 156
Nominations 157
Adjournment 160
Amendments to Constitution 160

APPENDIX

Containing Papers, List of Officers and Committees, 1920-1921, List of Members, Publications of the Conference, Index:

A. Message of the President, Leo M. Franklin 162
B. Conference Lecture, Morris M. Feuerlicht 189
C. Conference Sermon, Harry W. Ettelson 198

D. MEMORIAL RESOLUTIONS:

Max Schlesinger, Samuel H. Goldenson 211
Joseph Leucht, Solomon Foster 215
Jacob Feuerlicht, J. Rappaport 217
Julius Newman, Joseph Stolz 219
Louis Stern, Abram Simon 221

E. The Problem of the Unsynagoged, Samuel Koch 222
F. Religion and the Synagog, I. Leo Sharfman 239

G. SURVEY OF JEWISH RELIGIOUS CONDITIONS:

1. How Has Immigration Affected the Religious Situation? Morris S. Lazaron 249
2. Social Service and Religion, Martin Zielonka 268
3. Does the Sundayschool Make for Religious Consciousness? Louis Grossman 294
4. The Decay of Theology in Popular Religion, Wm. H. Fineshriber 309
5. What is the Real Influence of Judaism? S. H. Goldenson 317

H. The Jew in Economic Life, Gotthard Deutsch 326
I. The Aim of Religious Education in Our Schools, Solomon Foster 353

Isaac M. Wise Memorial Page 377
Cantor-Friedlander Memorial Page 378
List of Officers 382
List of Members 388

OFFICERS

1919-1920

HONORARY PRESIDENT
KAUFMAN KOHLER, Cincinnati O.

PRESIDENT
LEO M. FRANKLIN, Detroit, Mich.

VICE-PRESIDENT
EDWARD N. CALISCH, Richmond, Va.

TREASURER
ABRAM SIMON, Washington, D. C.

RECORDING SECRETARY
ISAAC E. MARCUSON, Macon, Ga.

CORRESPONDING SECRETARY
FELIX A. LEVY, Chicago, Ill.
707 Melrose St.

EXECUTIVE BOARD

BERKOWITZ, HENRY.....Philadelphia, Pa.
CURRICK, MAX C.....Erie, Pa.
ENGLANDER, HENRY.....Cincinnati, O.
GROSSMAN, LOUIS.....Cincinnati, O.
HIRSHBERG, SAMUEL.....Milwaukee, Wis.
LEVY, CLIFTON HARBY.....New York City
LEFKOWITZ, DAVID.....Dayton, O.
MEYER, MARTIN A.....San Francisco, Cal.
SALZMAN, MARCUS.....Wilkesbarre, Pa.
SOLOMON, GEORGE.....Savannah, Ga.
WOLSEY, LOUIS.....Cleveland, O.

OFFICERS AND COMMITTEES, 1919-1920

CONFERENCE REPRESENTATIVES UPON JOINT COMMISSIONS WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

Board of Editors of Religious Text Books

SCHULMAN, SAMUEL, *Chairman*
ENELOW, HYMAN G.
GROSSMAN, RUDOLPH
HELLER, MAX
KORNFELD, JOSEPH S.
MAYER, ELI

Special Commission on Synagog Pension Fund

STOLZ, JOSEPH, *Chairman*
BERNSTEIN, LOUIS
GOLDENSON, SAMUEL H.
LEVI, GERSON B.
NEWFIELD, MORRIS
SCHANFARBER, TOBIAS

Advisory Board of the Hebrew Union College

FINESHRIBER, WILLIAM H.
KAPLAN, JACOB H.

Commission on Tracts

GOLDENSON, SAMUEL H., *Chairman*
FEUERLICHT, MORRIS M.
HIRSHBERG, SAMUEL
LEVY, FELIX A.
MOSES, ISAAC S.
STERN, NATHAN

STANDING COMMITTEES, 1919-1920

Arbitration

Berkowitz, Henry, *Chairman*
Cohen, Henry
Fineshriber, William H.
Hecht, Sigmund
Heller, Max
Koch, Samuel
Levi, Harry
Mendes, F. De Sola
Rubenstein, Charles A.

Church and State

Lefkowitz, David, *Chairman*
Feuerlicht, Morris M. — Levi, Charles S.
Kornfeld, Joseph S. — Rauch, Joseph

Alabama—Newfield, Morris
Arkansas—Witt, Louis
California—Meyer, Martin A.
Colorado—Friedman, William S.
Connecticut—Mann, Louis L.
Delaware—Stern, Richard M.
Dist. of Columbia—Stern, Louis
Florida—Kaplan, Israel L.
Georgia—Marx, David
Illinois—Hirsch, Emil G.
Indiana—Feuerlicht, Morris M.
Iowa—Mannheimer, Eugene
Kansas—Mayer, Harry H.
Kentucky—Rauch, Joseph
Louisiana—Jacobson, Moses P.
Maryland—Rubenstein, Charles A.
Massachusetts—Levi, Harry
Michigan—Franklin, Leo M.
Minnesota—Deinard, Samuel N.
Mississippi—Brill, Abraham
Missouri—Harrison, Leon
Montana—Levin, J. K.
Nebraska—Singer, Jacob
New Jersey—Foster, Solomon
New Mexico—Bergman, Moise
New York—Frisch, Ephraim
North Carolina—Mayerberg, J. L.
Ohio—Kornfeld, Joseph S.
Oklahoma—Blatt, Joseph
Oregon—Wise, Jonah B.
Pennsylvania—Krauskopf, Joseph
Rhode Island—Gup, Samuel M.
South Carolina—Raisin, Jacob S.
Tennessee—Fineshriber, Wm. H.
Texas—Barnston, Henry
Virginia—Calisch, Edward N.
Washington—Koch, Samuel
West Virginia—Mischkind, Louis A.
Wisconsin—Levi, Charles S.
Canada—Schwartz, Samuel

Civil and Religious Marriage Laws—Special Commission

Simon, Abram, *Chairman*
Cohon, Samuel S.
Cronbach, Abraham
Freehof, Solomon B.
Kohler, Kaufman
Lauterbach, Jacob Z.

Contemporaneous History

Deutsch, Gotthard, *Chairman*
Freund, Charles J.
Leiser, Joseph
Mattuck, Israel I.
Wolfenstein, Samuel

Curators of Archives

Englander, Henry, *Chairman*
Lauterbach, Jacob Z.
Morgenstern, Julian

Cooperation with National Organizations

Franklin, Leo M., *Chairman*
Grossman, Louis
Heller, Max
Kohler, Kaufman
Krauskopf, Joseph
Lefkowitz, David
Philipson, David
Rosenau, William
Schulman, Samuel
Stolz, Joseph

Descriptive Catalog

Leipziger, Emil W., *Chairman*
Editors—Buttenwieser, Moses
Kohut, George A.
Lovitch, Meyer
Mannheimer, Eugene
Moses, Alfred G.
Rhine, Abraham B.
Zepin, George

Finance

Levy, Felix A., *Chairman*
Marcuson, Isaac E.
Solomon, George

Investments

Simon, Abram, *Chairman*
Salzman, Marcus
Wolsey, Louis

Publications

Marcuson, Isaac E., *Chairman*
Currick, Max C.
Elzas, Barnett A.
Frisch, Ephraim
Levy, Clifton Harby
Morgenstern, Julian

Publicity

Levy, Clifton H., *Chairman*
Landman, Isaac
Rubenstein, Charles A.

Relief Fund

Stolz, Joseph, *Chairman*
Bernstein, Louis
Levi, Gerson B.
Newfield, Morris
Schanfarber, Tobias

Religious Education

Grossman, Rudolph, *Chairman*
Bloom, I. Mortimer
Calisch, Edward N.
Kornfeld, Joseph S.
Lyons, Alexander
Mayerberg, Samuel S.
Meyer, Martin A.

Religious Work Among Jews of Sephardic Origin

Koch, Samuel, *Chairman*
Deutsch, Gotthard
Feuerlicht, Morris M.
Mendes, F. De Sola
Stolz, Joseph

Religious Work in Universities

Kopald, Louis J., *Chairman*
Bernstein, Louis
Guttman, Adolph
Levy, Felix A.
Mann, Louis L.
Meyer, Martin A.
Rypins, Isaac L.

Responsa

Kohler, Kaufman, *Chairman*
Deutsch, Gotthard
Landsberg, Max
Lauterbauch, Jacob Z.
Rappaport, Julius

Revision of Haggadah

Cohon, Samuel S., *Chairman*
Deinard, Samuel N.
Lefkovits, Maurice
Levi, Charles S.
Levi, Gerson B.
Schwartz, Samuel

Revision of Union Prayer-book

Philipson, David, *Chairman*
Marcuson, Isaac E., *Secretary*

Calisch, Edward N.
Bettan, Israel
Enelow, Hyman G.
Grossman, Louis
Kohler, Kaufman
Morgenstern, Julian
Rosenau, William
Schulman, Samuel
Stolz, Joseph

Social Justice

Wolf, Horace J., *Chairman*
Cronbach, Abraham
Coffee, Rudolph I.
Foster, Solomon
Frisch, Ephraim
Goldstein, Sidney E.
Latz, Charles B.
Stern, Nathan
Stern, Richard M.

Solicitation of Funds

Marcuson, Isaac E., *Chairman*
Feuerlicht, Morris M.
Hirschberg, Abram
Merritt, Max J.

Summer School

Grossman, Louis, *Chairman*
Englander, Henry
Newfield, Morris
Silver, Maxwell
Simon, Abram

Survey of Jewish Religious Conditions

Wolsey, Louis, *Chairman*
Friedman, William S.
Lazaron, Morris S.
Levi, Charles S.
Sale, Samuel
Zepin, George
Zielonka, Martin

Synagog Music

Singer, Jacob, *Chairman*
Ettelson, Harry W.
Heller, James G.
Holzberg, Abraham
Marx, David
Mayer, Eli
Mayer, Harry H.
Stern, Nathan

Systematic Jewish Theology

Schulman, Samuel, *Chairman*
Heller, Max
Hirsch, Emil G.
Kohler, Kaufman
Krauskopf, Joseph
Neumark, David

Special Committee on Holiday Observance

Fineshriber, William H., *Chairman*
Alexander, David
Brill, Abram
Lovitch, Meyer
Rauch, Joseph
Rubenstein, Charles A.

TEMPORARY COMMITTEES OF THE ROCHESTER CONVENTION

President's Message

Schulman, Samuel, *Chairman*
Calisch, Edward N.
Cohen, Henry
Deutsch, Gotthard
Englander, Henry
Feuerlicht, Morris M.
Foster, Solomon
Grossman, Louis
Heller, Max
Hirshberg, Samuel
Kornfeld, Joseph S.
Levi, Charles S.
Levy, Clifton H.
Levy, Felix A.
Philipson, David
Rosenau, William
Salzman, Marcus
Simon, Abram
Stolz, Joseph
Wolf, Horace J.

Resolutions

Englander, Henry, *Chairman*
Bernstein, Louis
Cohn, Frederick
Frisch, Ephraim
Isaacs, Abram S.
Mann, Louis L.
Marcuson, Isaac E.
Mendelsohn, Samuel F.
Rauch, Joseph
Rypins, Isaac L.
Solomon, George
Zepin, George
Zielonka, Martin

Nominations

Goldenson, Samuel H., *Chairman*
Cohon, Samuel S.
Ettelson, Harry W.
Koch, Samuel
Landman, Isaac
Miller, Julian
Stern, Richard M.
Stern, Nathan

Thanks

Brill, Abram, *Chairman*
Davidson, David
Gross, Louis D.
Hirschberg, Abram
Kopald, Louis J.
Lowenberg, William
Mayerberg, Samuel S.
Neumark, David

Press

Levy, Clifton H., *Chairman*
Coffee, Rudoph I.
Currick, Max C.
Landman, Isaac
Schwarz, Jacob D.

PROGRAM

TUESDAY EVENING, JUNE 29

Opening Prayer—Rabbi Martin Zielonka.
Address of Welcome—Mr. Mortimer Adler.
Response—Rabbi Edward N. Calisch.
President's Message—Rabbi Leo M. Franklin.
Memorial Resolutions:
- Max Schlesinger—Rabbi Samuel H. Goldenson.
- Joseph Leucht—Rabbi Solomon Foster.
- Jacob Feuerlicht—Rabbi Julius Rappaport.
- Julius Newman—Rabbi Joseph Stolz.
- Louis Stern—Rabbi Abram Simon.

Kaddish.
Benediction—Rabbi Abram Simon.

WEDNESDAY MORNING, JUNE 30

Opening Prayer—Rabbi James G. Heller.
Roll Call.
Reports:
- President—Rabbi Leo M. Franklin.
- Recording Secretary—Rabbi Isaac E. Marcuson.
- Corresponding Secretary—Rabbi Felix A. Levy.
- Treasurer—Rabbi Abram Simon.
- Relief and Pension Fund—Rabbi Joseph Stolz.
- Solicitation Committee—Rabbi Isaac E. Marcuson.
- Finance Committee—Rabbi Felix A. Levy.
- Publications Committee—Rabbi Isaac E. Marcuson.
- Investment Committee—Rabbi Abram Simon.
- Church and State—Rabbi David Lefkowitz.
- Religious Work in Universities—Rabbi Louis J. Kopald.

WEDNESDAY AFTERNOON

Address—Mr. Lucius L. Solomons.
Reports:
- Revision of the Haggadah—Rabbi Samuel S. Cohon.
- Revision of the Union Prayerbook—Rabbi David Philipson.

Training for the Rabbinate—Rabbi David Lefkowitz.
Marriage and Divorce—Rabbi Abram Simon.
Religious Work Among Sephardic Jews—Rabbi Samuel Koch.
Contemporaneous History—Rabbi Gotthard Deutsch.

THURSDAY, JULY 1—RELIGIOUS SURVEY DAY

Opening Prayer—Rabbi Harold F. Reinhart.
Report—Book of Prayers and Meditations—Rabbi Henry Berkowitz.
Committee on Survey of Religious Conditions:
Report of Chairman—Rabbi Louis Wolsey.
How Has Immigration Affected the Religious Situation—Rabbi Morris S. Lazaron.
Social Service and Religion—Rabbi Martin Zielonka.
Does the Sunday School Make for a Religious Consciousness—Rabbi Louis Grossman.
The Decay of Theology in Popular Religion—Rabbi William Fineshriber.
The Influence of Judaism on the Jew of Today—Rabbi Samuel H. Goldenson.

FRIDAY MORNING, JULY 2—SYNAGOG PROGRAM DAY

Opening Prayer—Rabbi Joseph Fink.
Reports:
Jewish Social Ethics—Rabbi Samuel Schulman.
Social Justice—Rabbi Horace J. Wolf.
Contemporaneous History (Continued)—Rabbi Gotthard Deutsch.

FRIDAY AFTERNOON

Paper—The Problem of the Unsynagoged—Rabbi Samuel Koch.
Paper—Religion and the Synagog—Prof. I. Leo Sharfman.

FRIDAY EVENING

Opening Prayer—Rabbi David Rosenbaum.
Reading of Services—Rabbi Louis Bernstein.
Conference Lecture—Rabbi Morris M. Feuerlicht.
Benediction—Rabbi Frederick Cohn.

SATURDAY MORNING, JULY 3

Opening Prayer—Rabbi Richard M. Stern.
Reading of Services—Rabbi Samuel Thurman.
Reading from the Torah—Rabbi Samuel N. Deinard.
Conference Sermon—Rabbi Harry W. Ettelson.
Benediction—Rabbi Eugene Mannheimer.

SATURDAY AFTERNOON

Philosophical Discussion—Rabbi David Neumark.

SUNDAY MORNING, JULY 4

Opening Prayer—Rabbi Henry Barnston.
Reports:
Committee on Resolutions—Rabbi Henry Englander.
Revision Union Prayerbook (Continued)—Rabbi David Philipson.

SUNDAY EVENING

Discussion of reports on Jewish Social Ethics and Social Justice.

MONDAY MORNING, JULY 5

Opening Prayer—Rabbi Isaac L. Rypins.
Reports:
Responsa—Rabbi Gotthard Deutsch.
Co-operation with National Organization—Rabbi Leo M. Franklin.
Paper:
The Aim of Religious Education in our Schools—Rabbi Solomon Foster.
Report:
Religious Education—Rabbi Rudolph Grossman.

MONDAY AFTERNOON

Discussion of Report of Commission on Social Justice.
Report:
Committee on President's Message—Rabbi Samuel Schulman.
Committee on Thanks—Rabbi Abram Brill.
Committee on Nominations—Rabbi Samuel H. Goldenson.
Election of Officers.
Benediction—Rabbi Gotthard Deutsch.
Adjournment.

PROCEEDINGS

The Thirty-first Annual Convention of the Central Conference of American Rabbis was held at Rochester, New York, June 29 to July 5, 1920.

The opening session was held in Temple Berith Kodesh, Tuesday evening, June 29, at 8 o'clock, with the President, Rabbi Leo M. Franklin, in the Chair.

The opening prayer was delivered by Rabbi Martin Zielonka. The address of welcome on behalf of the Rochester community was delivered by Mr. Mortimer Adler and was responded to by Rabbi Edward N. Calisch, Vice-President, on behalf of the Conference.

Letters of greeting from Rabbi Max Landsberg and from Dr. Arthur Feldman in the name of the teachers and rabbis of the Budapest Jewish Community were read by the Secretary of the Conference, Rabbi Marcuson.

The annual message (Appendix A) was read by Rabbi Leo M. Franklin, President of the Conference, and, upon motion, was referred to the Committee on President's Message to be appointed during the Convention.

Memorial resolutions in memory of Max Schlesinger were read by Rabbi Samuel H. Goldenson; in memory of Joseph Leucht were read by Rabbi Solomon Foster; in memory of Jacob Feuerlicht, prepared by Rabbi Julius Rappaport, were read by Rabbi Samuel S. Cohen; in memory of Julius Newman were read by Rabbi Joseph Stolz, and in memory of Louis Stern were read by Rabbi Abram Simon (Appendix D).

Kaddish was recited by all the members in memory of their departed colleagues.

The benediction was given by Rabbi Abram Simon.

The Conference then adjourned.

WEDNESDAY MORNING, JUNE 30

The Conference convened at 9:45 o'clock in the Assembly Hall of Temple Berith Kodesh. To the roll-call the following 106 members answered present during the course of the convention:

Abels, Moses J.
Abrams, Samuel J.
Ackerman, William
Barasch, Nathan E.
Barnston, Henry
Baron, Joseph L.
Bernstein, Louis
Brill, Abram
Buttenweiser, Moses
Calisch, Edward N.
Coffee, Rudolph I.
Cohen, Henry
Cohn, Frederick
Cohon, Samuel S.
Currick, Max C.
Davidson, David
Deinard, Samuel N.
Deutsch, Gotthard
Enelow, Hyman G.
Englander, Henry
Ettelson, Harry W.
Feinstein, Abraham
Feldman, Abraham J.
Feuerlicht, Morris M.
Fineshriber, William H.
Fink, Joseph L.
Foster, Solomon
Franklin, Leo M.
Friedman, Benjamin
Frisch, Ephraim
Goldberg, David
Goldenson, Samuel H.
Goldstein, Sidney
Gross, Louis D.
Grossman, Louis
Grossman, Rudolph
Gup, Samuel M.
Heller, James G.
Heller, Max
Hirschberg, Abram
Hirshberg, Samuel
Holzberg, Abraham
Isaacs, Abram S.
Joseph, Theodore F.
Kaplan, Israel L.
Kaplan, Jacob H.
Koch, Samuel
Kopald, Louis J.
Kornfeld, Joseph S.
Landman, Isaac
Lazaron, Morris S.
Levi, Charles S.
Levinson, Samuel J.
Levy, Clifton Harby
Levy, Felix A.
Lowenberg, William
Macht, Wolfe
Mann, Louis L.
Mannheimer, Eugene
Marcuson, Isaac E.
Mayer, Eli
Mayerberg, Samuel S.
Mendelsohn, Samuel F.
Miller, Julian H.
Minda, Albert G.
Mischkind, Louis A.
Neumark, David
Philipson, David
Philo, Isidor E.
Pollak, Jacob
Raisin, Max
Ranson, Marius
Rauch, Joseph
Reichler, Max
Reinhart, Harold F.
Rice, William

Richmond, Harry R.
Rosenau, William
Rosenbaum, David
Rosenberg, Adolf
Rosenwasser, Herman
Rothstein, Leonard J.
Rypins, Isaac L.
Salzman, Marcus
Sanders, Ira E.
Sarasohn, Israel J.
Schulman, Samuel
Schwarz, Jacob D.
Sessler, M.
Silber, Mendel
Silver, Maxwell
Simon, Abram
Solomon, George
Stern, Nathan
Stern, Richard M.
Stolz, Joseph
Tarshish, Jacob
Thurman, Samuel
Turner, Jacob
Willner, Wolff
Wise, Jonah B.
Witt, Louis
Wolf, Horace J.
Wolsey, Louis
Zepin, George
Zielonka, Martin

Messages of greetings were read from Rabbis Henry Berkowitz, Kaufman Kohler, Max Landsberg, David Marx, Louis Mendoza, Martin A. Meyer, Julian Morgenstern and Morris Newfield; from Miss Jeanette Miriam Goldberg and from the teachers and rabbis of the Budapest Jewish Community.

A message of greetings from the Conference was sent to Rabbi Kaufman Kohler, conveying to him the regret of the Conference at his absence and expressing the hope that he may be spared to us for many years, enriching the Conference with his counsel and advice.

The President announced the temporary committees of the Conference (page 11).

Rabbi Leo M. Franklin read the annual report of the President.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: During the period that has passed since our last convention, your President has presided over four meetings of the Executive Board, detailed report of which will be made to you by the Recording Secretary. One of these meetings was held in the city of Cincinnati immediately following the convention there; the second was held in the city of Boston, May 19, 1919, following the session of the Union of American Hebrew Congregations in that city; the third was held in the city of Detroit in November, 1919, and the fourth in the city of Rochester just preceding this meeting.

Between these various meetings a number of matters of great importance to the Conference which called for the decision of the members of the Executive Board were brought to their attention by mail and proper action taken thereon.

During the year a number of very important matters have come under our consideration, some of which already referred to in the President's message may be briefly enumerated here. Perhaps of prime importance was the Conference held in the city of Detroit with the representatives of the Bureau of Christian Americanization of the Protestant Episcopal Church and the meeting held in March, 1920, in the city of New York with the representatives of the Federal Council of the Churches of Christ in America. Both of these meetings, as already reported to you, were eminently successful in their outcome, and the results achieved will, we believe, be of permanent advantage to the cause of liberal religion in America.

Under a ruling of the Bureau of Internal Revenue the President of the Central Conference of American Rabbis was authorized to attest the right of rabbis to sign applications for wines for sacramental purposes. For reasons which need not here be detailed, but which thoroughly justified the action taken, your President, reinforcing his own conviction by the opinion of Dr. Kaufman Kohler, that the use of unfermented wine for all Jewish ritualistic purposes was permissible, addressed the members of the Conference, urging them whenever possible to persuade their members to use unfermented rather than fermented wine. I am glad to report that in almost every instance was this advice heeded by our members. So far as I have been able to learn, absolutely no dissatisfaction with this ruling has been found by the members of our various congregations.

The Quinquennial meeting of the Board of Directors of the National Hall of Fame having been scheduled to take place this year, it was decided by your Executive Board to place in nomination as worthy of a place in the Hall of Fame, the name of our sainted founder and leader—Isaac Mayer Wise. It is gratifying to report that the nomination was seconded by the first group of electors to the Hall of Fame and by them sent on to the second group consisting of a large number of college presidents and other educators. While the nomination failed to pass this group by a small margin, there is reason to believe that at the next quinquennial meeting of the committee the name of Dr. Wise will be favorably acted upon.

The matter of removing the Sargent picture entitled "The Synagog" from the walls of the Boston Public Library is still pending. The matter has entailed a great deal of correspondence. What further steps will be taken in this matter will depend upon the action of this Conference.

During the year, your President addressed seven communications to all members of the Conference, one to the Chairman of all Conference Commissions and Committees, besides addressing letters reaching into

the hundreds to individual members and other individuals and organizations having business with the Conference, and routine letters to the members of the Executive Committee with whom he has sought to keep in constant touch.

Acting under instructions of the last Conference, the President appointed various committees from whom reports will be received at this session. Rabbi Marcuson has been reappointed editor of the Yearbook for the coming year.

In the absence in Europe of Rabbi Felix A. Levy during the early part of his term as Corresponding Secretary, Rabbi I. E. Marcuson was, with the consent of the Executive Board, appointed Corresponding Secretary *pro tem.* The purpose of this appointment, outside of the recognition of Rabbi Marcuson's great ability and willingness to serve, was to try out a possible plan of centering our secretarial work in one person. There is much to be said in favor of this plan.

During the year, your President was called upon to represent the Conference at a number of congregational functions such as installation of rabbis into new positions, the dedication of temples, and the celebration of congregational anniversaries.

Your President has sought to keep in close touch with all matters of of Jewish interest here and abroad, and wherever possible to proffer the services of the Conference in the furtherance of every Jewish and humanitarian cause.

Respectfully submitted,
LEO M. FRANKLIN,
President

The report was received with thanks and referred to the Committee on President's Message.

The report of the Recording Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF THE RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Recording Secretary begs leave to submit the following actions of the Executive Board on the various matters brought before it and asks for your approval. Four meetings of the Executive Board have been held since the last session of the Conference, namely, at Cincinnati, Ohio, April 7, 1919; at Boston, Mass., May 19, 1919; at Detroit, Mich., November 4 and 5, 1919; at Rochester, N. Y., June 28, 1920.

Following the instructions of the Conference the following message was sent to President Wilson:

The Central Conference of American Rabbis assures you of its heartiest support in your endeavor to establish a League of Nations and to secure just peace for mankind. We earnestly hope that the covenant will provide definite guarantees for full political emancipation and religious freedom for the racial and religious minorities in all countries, especially in the new states to be created.

It was decided that a copy of this message be sent to the committee headed by Mr. Morgenthau, which was representing the Conference in Paris.

The President announced the Chairmen of the standing committees for the new year so that they could begin at once with the work of their office. The Investment Committee was authorized to buy one share of stock for $50.00 in the Palestine Printing Co. A committee of three, representing the National Federation of Temple Sisterhoods, presented a plea asking that the Conference prepare a book "containing a series of biblical readings, one for every day of the year, these readings to make for hope, cheer, strength and confidence. These readings always to end with a prayer, expressive of the best thought of the synagog liturgy".

It was unanimously agreed that the Conference be circularized as to the wisdom of publishing such a volume, and when an affirmative vote—practically unanimous—had been received, the President appointed a committee to prepare a suitable manuscript. It was further agreed that when this manuscript was finished, the Publications Committee should have it printed and should submit it to the members of the Conference.

The appointment of Rabbi Marcuson as acting Corresponding Secretary, during the absence of Rabbi Felix A. Levy, was confirmed. Reprints of papers appearing in the year book were authorized.

A minute of regret at the death of Dr. Aaron Aaronson, was entered on the minutes, and a letter of condolence was sent to his brother. The President was authorized to appoint a Committee on Publicity, and named Rabbis Clifton Harby Levy, Isaac Landman, and Charles A. Rubenstein to serve on said committee. Two editions of the revised Vol. 1 prayer book of ten thousand copies each, and an edition of Vol. 2 of two thousand copies and an edition of the hymn book of eight thousand copies were authorized. The request of Rabbi Zepin that the plates of Vol. 2, unrevised, be turned over to the Union after the Conference has finished using same, so that the Union could print books for use in institutions, was not granted.

The Bloch Publishing Co. was authorized to turn over to the Department of Synagog and School Extension all imperfect copies of the prayer books, should the department desire same. A motion was made and carried that the President of the Conference be authorized to communicate with individuals to see whether funds could not be secured as a subvention for the prayer book, so that the Conference may be able to either give away prayer books free, or to sell them at, or below cost.

The Curators of Archives were authorized to have shelves built in the basement of the college building for the storing of our surplus stock of books, and to buy such metal fireproof boxes as they may deem necessary to safeguard the complete sets of our yearbooks. The sum of $100.00 was voted to Rabbi Neumark as a contribution to help defray the expenses of publication of the Journal of Jewish Philosophy and Lore.

It was moved and adopted that the social platform adopted by the Conference at the last session be reprinted on the back cover of the Bibliography as well as in leaflet form.

An invitation from Rochester, N. Y., to meet there in June, 1920, was accepted with thanks.

The recommendation of the nominating committee that the nominating committee shall report on the third day of the Conference was not adopted.

The resolution that all unfinished business of one convention be put on the program for the next convention, which was referred to the Executive Board for consideration, was not concurred in.

A subvention of $25.00 was voted to F. Funk, of Vienna, for his *Monumenta Talmudica*, the copies secured to be presented to the library of the Hebrew Union College.

A committee of three was appointed to draw up a resolution expressing the opinion of the Conference in regard to the Sargent picture entitled *The Synagog* which had been hung in the Boston Library, and the following resolutions were adopted and sent to the Board of Directors of the Boston Library.

To the Board of Directors of the Boston Public Library.
William F Kenny, Chairman,
Boston, Mass.

Two new panels have been added by the artist, John Singer Sargent, to his series of notable paintings on the walls of the Boston Public Library. One of these is entitled *The Synagog*. The synagog is pictured as a blind-folded figure whose crown has fallen from its head, while with one hand it holds the tables of the Law close to its breast and, with the other, loosely grasps a broken scepter.

The Executive Board of the Central Conference of American Rabbis in regular session assembled, while admitting that the artist has a perfect right, nay, it is his duty, to set down in a pictorial way his conception of life, however biased and false it may seem to others, yet it asserts that such a presentation of the synagog is contrary to fact and therefore unjust. It urges that inasmuch as the picture will hurt a large section of the community in their tenderest susceptibilities and deepest convictions, it should not appear in a public institution supported by public taxation. Above all, it protests against anything with such a clear sectarian bias being given the stamp of approval by a public institution.

We therefore respectfully and earnestly petition the authorities of the Boston Public Library to remove the panel entitled *The Synagog* from its walls.

A communication was read from the Commission of Internal Revenue in regard to authorizing rabbis to sign a requisition for wine for sacramental purposes. A committee was appointed to draw up resolutions expressing the opinion of the Executive Board on the subject of the use of wine for religious purposes, and presented the following resolutions which were unanimously adopted.

Your Committee charged with the task of reporting upon the use of sacramental wine, wishes to call the attention of the Board to the serious difficulty that confronts us in helping to formulate regulations regarding the use of wine for Jewish religious purposes under the law regulating the use of wine for medicinal and sacramental purposes, and to render it difficult for impostors to secure wine for illegal purposes. We realize that there exists the need for such control and we should put our organization at the disposal of the Government.

We suggest that the Executive Board recommend to Commissioner Roper as a practical and just method of assisting our Jewish brethren to carry out their religious practices under the law, that all Jews who desire to use wines for religious purposes be required to sign a card or register, which shall be in the charge of the person authorized to distribute wines for religious purposes. This register shall be examined periodically by an agent of the department. The Conference holds itself ready to arrange a list of such occasions on which Jewish people are accustomed to use wine ceremonially. This record shall be open to public inspection. This registration shall be valid for the period of one year only and shall be required at the beginning of each fiscal year.

That we advise the establishment by the Commissioner of Internal Revenue of a Joint Committee of the Central Conference of American Rabbis and the Union of Orthodox Rabbis, which Committee shall submit to the Government the names of responsible persons in each locality to certify proper persons to be authorized to sign applications for wine under the law.

That a registration record be maintained of those who are authorized to validate applications for sacramental wine, and that applications shall have the signature of a local rabbi and congregational president and secretary designated by the General Committee of the Central Conference of American Rabbis and the Union of Orthodox Rabbis.

It was moved and carried that a letter be addressed to the offices of the Union of American Hebrew Congregations, urging them to use their

influence with the Tract Commission to reprint the tracts which are now out of print, as well as to proceed with the publication of new tracts.

Rabbi Franklin reported on the matter of the Episcopal Conference held in Detroit in regard to an appropriation for the Christian Americanization of Jews. After a general discussion on the subject of missions to Jews in this country, it was moved that a committee of three be appointed, which committee, together with the President, shall confer with the Federal Council of the Churches of Christ in America to ascertain whether some action cannot be secured on the part of the Council to stop the unfair conversion methods existing in the Protestant churches of America and to ascertain whether the social injustices, such as the exclusion of Jews from hotels, etc., could not be combated through this agency. The President appointed Rabbis Currick, Marcuson and Clifton H. Levy to serve on the committee with himself.

It was moved and adopted that the President appoint a committee of five, which shall take into consideration the strengthening of Jewish religious work and influence in the social and educational agencies in the Jewish communities. That, in order to present a constructive plan for this work, this committee shall gather data of Jewish social and religious work done by these agencies and that, in the light of this data, this committee shall report to the President, who in turn, shall communicate to the members of the Executive Board their finding and recommendations in what ways the Conference can and should assist in this construction. The matter was referred to the Commission on Survey of Jewish Religious Conditions.

A report was read by Rabbi Berkowitz for the Committee on Book of Prayers and Meditations. It was decided that the Committee shall be authorized, after circularizing the Conference and securing their permission, to pay such amounts as may be needed to secure the services of the best writers to aid in compiling this book. Further, that when the manuscript is finished, it shall be submitted to the Publications Committee, which was authorized to print a provisional edition and send it to the members of the Conference for criticism. That when the book was finally printed it was to be well printed and tastily gotten up and, in the compilation of the book, it was to be borne in mind that it should be a book adapted to men as well as women.

A request from Rabbi Zepin that the Conference draft resolutions, assuring the Union of their co-operation in the campaign which they contemplate carrying on in the fall, was referred to a committee, which was authorized to prepare suitable resolutions and present them to the Conference.

Rabbi Franklin read the correspondence between himself and the secretary of the Zionist Organization of America in regard to the publishing in the Jewish Press of an excerpt from a letter of Rabbi Franklin, which left an impression just the opposite to what Rabbi Franklin attempted to convey in the letter.

A letter from Miss Julia Felsenthal, on the subject of sectarian prayers in public institutions, was referred to the Committee on Church and State.

A request was received from Rabbi Zepin that the name of a Commission be changed to read: Commission on Jewish Religious Educational Literature and it was decided that an amendment to the constitution authorizing this change should be introduced at the coming session of the Conference.

Two letters were read in regard to the advisability of the Conference undertaking the publication of a Homiletical Journal, as well as the Journal of Jewish Philosophy and Lore—already being published. It was moved and adopted that it was regrettable that the finances of the Conference would not permit our consideration of the publication of either of these Journals at this time. While the Executive Board considered both Journals very desirable, it was doubtful whether the publication of the Journal of Jewish Philosophy and Lore would come within the province of an organization like the Central Conference of American Rabbis.

A letter was received from Temple Beth Zion, of Buffalo, N. Y., thanking the Conference for the presentation of a pulpit bible. The presentation of this book was authorized after the Buffalo Convention but its publication was delayed until this time.

It was moved and carried that the commission of the Bloch Publishing Company, as book selling agents of the Conference, be increased from 30 to 33⅓% until such time as conditions become normal again. It was moved and adopted that the Bloch Publishing Company be bonded at the expense of the Conference.

It was moved and adopted that all insurance policies covering the books and properties of the Conference shall be kept by the Treasurer in the Safety Deposit Vault of the Conference.

Rabbi Issac E. Marcuson was re-elected editor of the yearbook for the coming year.

It was moved and adopted that the Editor of the yearbook be authorized to have an index prepared for volumes 25 to 30 of the yearbooks and that he report the cost of same to the October meeting of the Executive Board for payment.

The resignation of Rabbi Leon Vollmer was received and accepted with regret.

The following were elected to membership in the Conference:

Rabbis Joseph L. Baron, David Davidson, Leon Fram, Solomon Fineberg, Samuel J. Harris, Edward L. Israel, Samuel S. Kaplan, Edmund Landau, Sol Landman, Jacob Marcus, A. K. Shinedling, Harvey E. Wessel.

Respectfully submitted,
ISAAC E. MARCUSON,
Recording Secretary.

The report was received and adopted.

The report of the Corresponding Secretary was read by Rabbi Felix A. Levy.

REPORT OF THE CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Despite the great amount of work, covering a period of fifteen months, the expense of this office during the past year has been very moderate. The budget committee allowed $500.00, of which less than one-third was actually used. To be sure, a kind, industrious president relieved the secretary of a great deal of the routine work, which accounts for the fact that the President's office exceeded slightly its budget allotment. The two offices, however, kept well within the expense allowed for each.

More than 2,000 letters have been sent from this office.

The Conference has been circularized twice, the Executive Board seven times. A request was sent to the board of the congregation of every menber of the Conference who sent the secretary the names of the officers, asking that the congregation send its rabbi to the Conference and notify the secretary of the Conference of such action. The same procedure was followed last year, and in addition to those congregations already cited in the yearbook as sending their rabbis, the congregations of the following rabbis have written the secretary of their intention to establish the yearly custom:

Rabbi	*Congregation*	*City*
William Ackerman	B'nai Israel	Natchez, Miss.
Henry Cohen	B'nai Israel	Galveston, Tex.
Rudolph I. Coffee	Temple	Toledo, O.
Henry Bernstein	Beth Israel	Houston, Tex.
Morris M. Feuerlicht	Indiana Hebrew	Indianapolis, Ind.
Samuel Hirschberg	Emanuel	Milwaukee, Wis.
Samuel H. Goldenson	Rodef Shalom	Pittsburgh, Pa.
Israel L. Kaplan	Ahavath Chesed	Jacksonville, Fla.
Louis Kopald	Beth Zion	Buffalo, N. Y.
Morris Lazaron	Balt. Hebrew	Baltimore Md.
Isaac Landman	Temple Israel	Far Rockaway, N. Y.
Felix A. Levy	Emanuel	Chicago, Ill.
Louis Mann	Mishkan Israel	New Haven, Conn.
Eli Mayer	Beth Emeth	Albany, N. Y.
Eugene Mannheimer	B'nai Jeshurun	Des Moines, Iowa
A. Minda	Beth El	South Bend, Ind.
L. Mischkind	Eoff St. Temple	Wheeling, W. Va.
Morris Newfield	Emanuel	Birmingham, Ala.
William Rosenau	Oheb Shalom	Baltimore, Md.
Samuel Thurman	United Hebrew Temple	St. Louis, Mo.
Martin Zielonka	Mt. Sinai	El Paso, Tex.

Mail votes were taken by the Executive Board on the following matters:

1. The immediate publication of a social program. *Carried.*
2. The representation of the Conference on a board composed of representatives of the important Jewish religious bodies of America, for the purpose of establishing a joint Falasha commission. *Carried.*
3. The changing at the request of the Union of the name of the Board of Editors to the Commission on Jewish Religious Educational Literature. *Carried.*
4. The selection of Rabbi I. E. Marcuson as editor of the yearbook at a compensation of $250.00. *Carried.*
5. The granting of the subvention of $100.00 to Prof. Strack for his new edition of the Introduction to the Talmud. *Carried.*
6. The suggestion that the name of Isaac M. Wise be placed in nomination as a candidate for a place in the Hall of Fame. *Carried.*
7. Relief for colleagues in Austria and Hungary. $1,000 voted, of which $500.00 was sent.

The secretary desires to express his thanks to all the officers of the Conference, especially to the President who at all times cooperated with the secretary even to the extent of doing the latter's work, and whose unfailing kindness and patience made the secretary's work a pleasure; to the Recording Secretary for kindly doing the Corresponding Secretary's work during the latter's absence in Europe, and for many valuable suggestions; to the previous Corresponding Secretary, Rabbi Wolsey, for his help and to the Department of Synagog and School Extension for the addressing of envelopes.

Respectfully submitted,
FELIX A. LEVY,
Corresponding Secretary.

The report was received and adopted.

The report of the Treasurer was read by Rabbi Simon.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

Gentlemen: The Treasurer's report covers the period of 15 months from the 20th of March, 1919, to June 10, 1920.

We lost six members during the year by death, leaving our present membership at 256. Excluding the two honorary members and the seven who are exempt from dues, I wish to report that 201 have paid their dues to date, 34 owe for one year, 12 for two years and one for three years.

Herewith you will find report of funds for the term from March 20, 1919 to June 10, 1920.

Respectfully submitted,
ABRAM SIMON,
Treasurer.

SUMMARY OF RECEIPTS AND DISBURSEMENTS

Receipts

Cash on hand, March 21, 1919	$ 3,576.45	
Dues	1,135.00	
Relief Fund	2,127.50	
Publications	17,676.50	
Interest	3,262.51	
Refunds	3.40	
Reimbursements	234.87	
From Investments—		
Citizens Saving & Trust Co., Cleveland, Ohio	15,000.00	
Baltimore Trust Co	10,000.00	
Detroit Trust Co	2,500.00	
Union Trust Co., Baltimore, Md	8,000.00	$63,516.33

Disbursements

General Expenses	$ 5,263.04	
Relief	3,177.00	
Publications	13,750.15	
Liberty Bonds Purchased ($13,000.00)	12,350.85	
Victory " " ($23,000.00)	22,449.50	
Cash on hand	6,525.79	$63,516.33

STATEMENT OF GENERAL FUND

Receipts

Balance on hand, March 21, 1919	$ 6,981.58	
One-half of Dues	567.50	
Interest	820.00	
Refunds	3.40	
Reimbursements	234.87	
Sale of Securities	35,500.00	$44,107.35

Disbursements

General Expenses	$ 5,263.04	
Purchase of Victory and Liberty Bonds	34,800.35	$40,063.39
Balance on hand		$ 4,043.96

STATEMENT OF RELIEF FUND

Receipts

Balance on hand, March 21, 1919	$12.339 92	
One-half Dues	567 50	
Interest	2 442.51	
Donations	2,127.50	
	$17 447.43	
Disbursements		
Pension Fund	$ 3 177 00	
		$14,300.43

STATEMENT OF PUBLICATION FUND

Publication Receipts	$17,676.60	
Publication Expenses	13,750.15	$ 3.926.45

STATEMENT OF DUES

Receipts

Receipts	$ 1,135.00	$ 1,135.00
Disbursements		
One-half General Fund	$ 567.50	
One-half Relief Fund	567.50	$ 1,135.00

STATEMENT OF INTEREST

Receipts

Interest on Savings Account	$ 54.57	
" " Certificates of Deposit	1,544.14	
" " Liberty Bonds	1,663.80	
	$ 3,262.51	$ 3,362.51
Disbursements		
Relief Fund	$ 2,442.51	
General Fund	820.00	$ 3,262.51

SUMMARY OF FUNDS

Balance on hand, June 10, 1920,		
General Fund	$ 4,034.96	
Relief Fund	14,300.43	
Publication Fund	3,926.45	
	$22,270.84	$22,270.84

TOTAL RESOURCES, June 10, 1920

Liberty Bonds—1st Conv., 4¼%	$ 1,000.00	
" " —2d " 4¼%	4,000.00	
" " —3d " 4¼%	2,000.00	
" " —4th " 4¼%	18,000.00	
Victory Loan, 4¾%	22,500.00	
Bank of Commerce & Savings	4,677.43	
Federal National Bank	1,848.36	
	$54,025.79	$54,025.79

The report was received and adopted.

The report of the Committee on Relief and of the Conference representatives on the Synagog Pension Fund Commission was read by Rabbi Joseph Stolz.

REPORT OF COMMITTEE ON RELIEF FUND AND SYNAGOG PENSION FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief Fund and Synagog Pension Fund begs leave to report as follows for the period covering the past fifteen months.

Nine pensions, amounting altogether to $245.00 per month, were paid to four incapacitated members, four widows of members, and one orphan of a member. The total amount expended was $3,177.00, the largest expenditure in the history of our Conference.

During the course of the year, one member was again able to resume his professional activities, and he voluntarily gave up his pension and promised to return the loan in the immediate future.

The receipts of the Relief Fund amounted to $5,137.51, viz.:

One-half Dues	$ 567.50
Interest	2,442.51
Donations through Committee on Solicitation	2,127.50

It is with special pride and gratitude that we report that out of a meagre estate our beloved fellowmember, Rabbi Jacob Feuerlicht, bequeathed One Hundred Dollars to our Relief Fund. We recommend that this sum be placed to the credit of our Pension Fund and be especially indicated each year in the enumeration of our funds.

This leaves a surplus for the period of $1,960.51 to be added to the Relief Fund, which now amounts to $39,186.93 and is invested in Liberty and Victory Bonds in the keeping of our Treasurer.

The Synagog Pension Fund, founded by Mr. Jacob H. Schiff, now amounts to $115,017.08, which is invested in Liberty Bonds, and is in the keeping of the Union of American Hebrew Congregation.

At the Boston Council of the Union of American Hebrew Congregations held in May, 1919, it was decided to put forth energetic efforts at once for the execution of the plan that had been previously adopted for the establishing of the Synagog Pension Fund; and we report with gratification that an excellent pamphlet has been prepared for the instruction of the congregations; that over 7,000 letters have been sent to the officers of congregations appealing for their cooperation, and that a practical plan has been devised for raising $100,000.00 per annum for the next ten years to acquire the preliminary fund which must be secured before it will be possible to put the plan into execution. It now behooves our members to bring the matter to the earnest attention of their respective congregations without delay; to educate their communities to the necessity and moral duty of raising such a fund, and to cooperate seriously and energetically with the officers of the Union for the raising of the Fund.

Respectfully submitted,
JOSEPH STOLZ, *Chairman*,
LOUIS BERNSTEIN,
SAMUEL H. GOLDENSON.

The report was received and adopted.

The report of the Committee on Solicitation of Funds was read by Rabbi Marcuson.

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Solicitation of Funds made its usual appeals during the past year with the result that $2,127.50 was added to our Relief Fund.

Appended herewith is a list of contributors to the fund.

Respectfully submitted,
ISAAC E. MARCUSON, *Chairman*,
MORRIS M. FEUERLICHT, MAX J. MERRITT,
ABRAM HIRSCHBERG, ABBA HILLEL SILVER

RELIEF FUND RECEIPTS, 1919-1920

Alabama

Benton—
J. I. Cadden..... $ 5.00
Birmingham—
Congregation Emanuel..... 10.00
Mobile—
Cong. Shaarai Shomayim... $10.00

Arizona

Tucson—
Lionel M. Jacobs..... 6.00

Arkansas

Fort Smith—
United Hebrew Cong..... 5.00
Helena—
Beth El Congregation..... 3.00
Little Rock—
Bnai Israel..... 25.00
Mark M. Cohn..... 5.00

California

Los Angeles—
E. M. Riese..... 10.00
San Francisco—
Philip Anspacher..... 5.00
Temple Emanu-el..... 20.00
Stockton—
Mrs. M. S. Arndt..... 5.00

Colorado

Denver—
Dr. Robert Levy..... 5.00

Connecticut

New Haven—
Jacob J. Newman..... 10.00
Isaac M. Ullman..... 5.00

District of Columbia

Washington—
M. Goldenburg..... 10.00

Florida

Jacksonville—
Cong. Ahavath Chesed..... 25.00

Georgia

Atlanta—
Heb. Benevolent..... 25.00

Columbus—
B'nai Israel..... 25.00

Illinois

Bloomington—
Moses Montefiore Cong.... 10.00
Chicago—
A. G. Becker..... 5.00
Mrs. Maurice Rosenfeld.... 10.00
Temple Sholom..... 15.00

Galesburg—
Jewish Ladies' Aid Society.. 5.00
Mrs. Lewis Nirdlinger..... 5.00
Highland Park—
Mrs. Emanuel Mandel..... 5.00

Indiana

Goshen—
N. Salinger..... 5.00
Indianapolis—
G. A. Efroymson..... 20.00
Henry Kahn..... 10.00
Henry Rauh..... 10.00
Lafayette—
J. Louis Loeb..... 5.00

Mt. Vernon—
Temple Sisterhood..... 5.00
Terre Haute—
Temple Israel..... 10.00
Wabash—
Hebrew Ladies' Benevolent Society..... 5.00
Cong. Rodeph Sholem..... 10.00

Iowa

Des Moines—
B'nai Yeshurun..... 20.00

Mrs. B. Frankel..... 5.00

Kentucky

Louisville—
Adath Israel..... 25.00
Bernard Bernheim..... 10.00

I. W. Bernheim..... 50.00

Louisiana

Alexandria—
A. E. Simon..... 25.00

Baton Rouge—
B'nai Israel..... 10.00

Michigan

Grand Rapids—
G. A. Wolf..... 5.00

Lansing—
Joseph Gerson..... 10.00

Minnesota

Minneapolis—
Isaac Weil..... 5.00

Mississippi

Vicksburg—
Anshe Chesed..... 20.00
Ladies' Hebrew Benevolent Association..... 10.00

Missouri

Kansas City—
Julius Davidson..... 5.00
Alfred Benjamin..... 10.00
Louisiana—
Michael Bros..... 5.00
St. Louis—
Temple Israel.....100.00

Nebraska

Lincoln—
Simon Mayer..... 10.00
Omaha—
Morris Levy..... 5.00
Israel Gluck..... 10.00
Cong. of Israel..... 25.00

New Jersey

Newark—
Louis Schlessinger..... 5.00

New York

Buffalo—
August Keiser..... 5.00
Far Rockaway—
Temple Israel..... 15.00
New York—
Mrs. J. B. Bloomingdale.... 5.00
Melvin M. Israel..... 10.00
Harry J. Louis..... 10.00
Marx Ottinger..... 10.00
M. Warley Platzek..... 10.00
Jacob H. Schiff..... 10.00
Cyrus L. Sulzberger..... 25.00
Ludwig Vogelstein..... 50.00
Temple Emanuel.....200.00
Rodeph Sholom..... 50.00
Niagara Falls—
Silberberg Bros..... 25.00
Rochester—
Berith Kodesh..... 10.00
Syracuse—
Ladies' Auxiliary Society of Concord..... 10.00

North Carolina

Raleigh—
Congregation Beth Or..... 10.00

Greensboro—
Bernard M. Cone..... 10.00

Ohio

Akron—
Maurice Krohngold..... 5.00
Bellaire—
Cong. Sons of Israel..... 5.00
Cincinnati—
Isaac Bloom..... 1.00
N. Henry Beckman..... 5.00
J. Walter Freiberg..... 10.00
Maurice J. Freiberg..... 25.00
Henry Jonap..... 5.00
Sigmund Koenig..... 5.00
Felix Kahn..... 5.00
Sam Kahn..... 10.00
Henry Meis..... 5.00
Nathan Meis..... 2.50
Chas. Shohl..... 10.00
I. Newton Trager..... 10.00
Cong. Ahabath Achim..... 10.00
Cong. B'nai Israel..... 25.00
Cleveland—
Mrs. L. A. Braham..... 25.00
Aaron Hahn..... 10.00
The Temple..... 50.00
Columbus—
Temple Israel..... 20.00
Mrs. Fred Lazarus..... 25.00
Dayton—
F. J. Ach..... 5.00
Sandusky—
S. Kaplan..... 10.00
Toledo—
A. S. Cohen..... 5.00
Youngstown—
Clarence J. Strauss..... 10.00

Oregon

Portland—
Beth Israel..... 25.00

Pennsylvania

Allentown—
Charles Kline..... 10.00
Keneseth Israel..... 10.00
Altoona—
Hebrew Reform Cong..... 10.00
Braddock—
Braddock Lodge, I. O. BB... 10.00
Philadelphia—
Albert Wolf..... 10.00
Scranton—
Madison Ave. Temple Sisterhood..... 10.00
Wilkesbarre—
S. J. Strauss..... 5.00
Pittsburgh—
Isaac W. Frank..... 20.00
Marcus Rauh..... 25.00
Mrs. Ida Weil..... 5.00

Rhode Island

Providence—
Mrs. C. Misch..... 5.00

South Carolina

Charleston—
Lee C. Israel..... 5.00
Julius M. Visanska..... 10.00
Beth Elohim..... 25.00

Manning—
Mrs. M. L. Barnett..... 10.00
Miss Annie R. Loryea..... 5.00

Tennessee

Memphis—
Memphis Lodge, I. O. B. B. 10.00
Leon Sternberger..... 5.00

Texas

Dallas—
J. L. Hexter..... 5.00
Sanger Bros..... 5.00
Galveston—
B'nai Israel..... 25.00
E. Lasker..... 50.00

Houston—
Beth Israel..... 25.00

Utah

Salt Lake City—
B'nai Israel..... 15.00

Virginia

Harrisonburg—
Bernard Bloom..... 5.00

Richmond—
B. Morris..... 5.00
L. Z. Morris..... 5.00

West Virginia

Wheeling—
M. Sonneborn..... 10.00

Wisconsin

Appleton—
Louis J. Marshall..... 5.00

Milwaukee—
Philip Carpeles..... 5.00
Max Landauer..... 10.00
Nat Stone..... 5.00
Emanuel..... 25.00

The report of the Finance Committee was read by the Chairman, Rabbi Felix A. Levy.

REPORT OF THE FINANCE COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: According to custom the budget of expenses is herewith submitted.

Last year's committee allowed the following budget:

Yearbook	$1,850.00
Executive Board	400.00
President's Office	150.00
Treasurer	75.00
Recording Secretary	15.00
Corresponding Secretary	500.00
Sundries	300.00
Committees	450.00
	$3,740.00

As over against this budget the expenditures for the year ending June, 1920, a period of 15 months, were as follows:

Yearbook	$1,632.90
Executive Board	210.00
President's Office	443.89
Treasurer's Office	62.00
Recording Secretary's Office	25.00
Corresponding Secretary's Office	150.00
Sundries	1,071.00
Committees	261.00

To the sundries which include $500.00 for Vienna relief, $100.00 subvention for publications of Dr. Neumark and Prof. Strack, $25.00 subvention for publication of Prof. Funk, $200.00 to the National Federation of Religious Liberals, $50.00 as payment for one share of stock in Jerusalem Printing Works, must be added $672.30 for convention expenses of 1919 amd 1920.

Whereas practically all officers were enabled to conduct their offices on amounts allowed by the last budget, your Committee recommends that the same budget be adopted for general expense for 1920 to 1921.

Respectfully submitted,

FELIX A. LEVY, *Chairman,*
ISAAC E. MARCUSON
GEORGE SOLOMON

The report was received and adopted.

The report of the Investment Committee was read by the Chairman, Rabbi Simon.

REPORT OF COMMITTEE ON INVESTMENTS

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Investments begs leave to report that it has $47,500.00 invested securely in Government Bonds. This includes the conversion of $2,500.00 Certificate of Deposit in the Detroit Trust Co. into Victory Bonds at 4¾%, purchased May 18, 1920, at 95.

In as much as there is in the Savings Account $4,677.00, we recommend the investment of $2500.00 thereof in Public Bonds, paying 6%.

Respectfully submitted,
ABRAM SIMON, *Chairman,*
MARCUS SALZMAN,
LOUIS WOLSEY.

The report was received and adopted.

The report of the Publications Committee was read by the Chairman, Rabbi Marcuson.

REPORT OF COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The period covered by this report has certainly been one of activity for your Publications Committee, no matter what was accomplished in other fields of Conference work. The volume of business done was double that of the preceding year in amount, and this in spite of the fact that we did not increase our prices as has been done in practically every other line of business. And although we did not increase our prices, but were compelled to pay the advanced price on all work done, we still cleared over $8,000 during the period.

Two editions of the Union Prayerbook, Vol. I, one edition of Volume II unrevised, a preliminary edition of Volume II revised, and an edition of the Union Hymnal were printed during the year.

We sold 18,903 copies of Volume I revised, and every copy we had of Volume II unrevised, and 4,000 copies of the Union Hymnal and all copies of the Haggadah.

A request of the Union of American Hebrew Congregations to reprint a few hymns from the Hymnal in conjunction with their leaflet reprint from the Prayerbook was granted, the Conference at a previous session having authorized this should the Union decide to reprint the hymns.

All requests for free books have been carefully considered and were only granted when your Committee felt that there was reason for making such grant. While our agent's books show a charge against the Publications account of $182.49, it is but fair to explain that this represents $141.18 books given to the Department of Synagog and School Extension for services which they are conducting in institutions and prisons,

and which books are marked, Property of the Central Conference of American Rabbis. So while they are charged against us, they are still the property of the Conference. $3.20 should be charged to the Committee on Synagog Music for books purchased by that Committee for its use, and $3.50 to General Expense for books on Isaac M. Wise furnished to the Hall of Fame board. None of the books furnished by the Bloch Publishing Co. under these two items were our own publications and should not have been charged to Publication.

Your Committee recommends for the coming year a third edition of Volume I revised of 15,000 copies to be printed at once. Also that an additional 1,000 be authorized on cheaper paper and bound in boards for presentation purposes for the use of the Department of Synagog and School Extension.

Your Committee further recommends the printing of an edition of Volume II unrevised of 3,000 and 1,000 in boards for the use of the Department of Synagog and School Extension.

This recommendation is made in the belief that it is a physical impossibility to get ready Volume II revised in time for the fall holy days. It would be a mistake to rush this book as was done with Volume I, with the consequent trouble and loss to the Conference. The type is not in shape for early printing and it would be a mistake to attempt it and find ourselves without books when they are needed. No corrections have been made in the Hebrew, and as much of this is already plated and the corrections are numerous, it will be necessary to reset quite a few pages, even provided the Committee should not decide to make some radical corrections, several of which have been suggested.

The last edition of the Haggadah has been practically sold out, and unless some action is taken about the new book, we must print a new edition in time for the passover demand.

We still have on hand 4,000 Hymnals—sufficient to carry us through the year. The Committee would refer to the Conference consideration of the advisability of printing an edition containing merely the words of the hymns. This could be published in quantity so as to be sold for ten or fifteen cents and would, we believe, be quite a factor in making for congregational singing. Most of our people can not read music and with the words before them it has been found that they will at least follow while they will not bother with a heavy book.

We beg to report the destruction of the sheets of the Book of Personal Prayers in a fire which destroyed the plant of the Crowell Publishing Co. This book is now incorporated with Volume I revised Union Prayerbook, and it is a question whether it is worth while reprinting the volume as a separate book.

Your Committee begs to inform the Conference that acting under instruction of the Conference a letter was sent to every rabbi and every congregation that had purchased the first edition of the revised Volume

I, offering to exchange these books for the second corrected edition. Our agent tells us that not a dozen books were exchanged.

The question of the price of our publications should receive the serious consideration of the Executive Board. Cost of manufacture has tripled in the last year, and unless there is a halt we will be selling at a loss.

The Committee desires to state to the Conference that the delay in the issuing of the preliminary edition of Volume II revised was not the fault of the Committee. Immediately after the meeting of the Conference in Cincinnati, the contract was awarded and the manuscript furnished to the printer. Three months of the delay was due to the printers' strike in New York which was unavoidable, but we do believe that there was still inexcusable delay on the part of the printer. The book should have been from the press at the latest by November of last year, but there seemed to be no way of getting the Hebrew set up. It must merely be accepted as the general condition under which manufacturing of all kinds has been carried on for a year or so past.

We desire to express our appreciation to our sales agent, The Bloch Publishing Co., for courtesy and consideration shown under what was often most trying conditions. Time and again they were disappointed by printers and binders, but they did their utmost to meet the demands and to supply our patrons with books when at times it seemed almost impossible to get them out.

On account of the increased cost of handling books we ask the Executive Board to consider favorably the increase of the commission paid to them from 30% to 33⅓% until such time as labor and cost conditions shall become normal again.

The Chairman desires to thank Rabbi Franklin, President of the Conference and former Chairman of this Committee, for earnest support and advice. Also to extend to Rabbi Clifton H. Levy the earnest thanks of the Committee for his hard work in getting things done at times when it seemed as though it was impossible to do so. His cooperation and experience were of great service in helping on the work of the Committee.

The total sales for the year amouted to $22,178.70. Expenses, $13,750.15. Stock on hand, $1,704.15.

Nine congregations adopted the Union Prayerbook since the last meeting of the Conference.

Respectfully submitted,
ISAAC E. MARCUSON, *Chairman*,
MAX C. CURRICK
EPHRAIM FRISCH
CLIFTON H. LEVY
JULIAN MORGENSTERN.

The report was received and all recommendations were adopted.

The report of the Committee on Church and State was read.

REPORT OF THE COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Church and State begs leave to report upon three subjects related to its tasks as set forth by the Conference, namely, concerning its part in repelling the attacks of the sectarians in different parts of this country who seek to introduce the reading of the Bible in public schools; concerning the elimination of the reading of the "Merchant of Venice" from the high school curriculum in some cities; and concerning the reprinting of the pamphlet, "Why the Bible Should Not be Read in Public Schools."

1. Bible Reading in the Public Schools

During the last fifteen years there has been constant effort made to introduce Bible reading in the public schools, either by enactment of a bill in a state legislature, or by adopting an article in a constitutional convention, which would assent to such reading. In spite of the strong opposition that developed in each case and which effected the defeat of the measure in most cases, the efforts of the sectarians do not relax. Last year, a number of such efforts were again made, five of them having been brought to our attention and received whatever advice, direction and assistance that we could render.

In Tulsa, Oklahoma, a committee of Jewish citizens who waited on the superintendent of public schools of that city were assured by the superintendent that no official sanction was given to the principals and teachers to introduce any such sectarian practices as Christmas and Easter exercises, the recitation of Christian prayers, and the singing of Christian hymns, but that this is often brought about by the overzealous principals and teachers who, having recently arrived in Tulsa, are ignorant of the official attitude of dissatisfaction with denominationalism in the public schools.

Your Committee was called upon for assistance by president of District Grand Lodge No. 4, I. O. B. B., Mr. L. Mendelsohn, of Fresno, Cal., as well as by Rabbi Martin A. Meyer, of San Francisco, and Rabbi Alex. Segal, of Fresno, Cal., in connection with a curious situation along the lines of Bible-reading in the public schools. A friendly suit has been instituted by Elbert L. Evans, representing the State Sunday School Association of California, against the Selma Union High School District and its board of trustees, on the ground that they had no right to purchase a Bible and put it upon the library shelves, claiming that it was a sectarian book. If the supreme court of the state, in which the case was brought, would decide that the Bible is not a sectarian book and could

be placed upon the shelves of the public library—a decision which was desired by those who instituted the action—then those who desired to inaugurate Bible-reading in the public schools could proceed without fear of being stopped by any court action on the ground that the Bible was a sectarian book. For this reason, energetic action had to be taken by those who were opposed to Bible-reading in public schools in California; and under the leadership of the man just mentioned, and others, the case instituted by Elbert L. Evans is being fought out. Thus far, the result has not been communicated to your Committee. We have, however, from time to time made suggestions and sent documents and pamphlets that would be helpful in the legal contest.

During this last year, a constitutional convention was convened in Springfield, Ill., to revise the constitution of that state. An attempt was made to introduce the following clause in the constitution: "As Religion, Morality, and Knowledge are necessary to good government and the happiness of mankind, each teacher of the public schools of this state shall, at the opening session of each school day, read a selection of not fewer than ten verses from the Bible, and without comment." With the help of Col. Abel Davis, as a member of the constitutional convention, Rabbi Jos. Stolz, and Rabbi Edw. L. Israel, who appeared personally before the special committee who had this clause in charge, the entire clause was defeated and suppressed in committee. The pamphlet "Why the Bible Should Not be Read in the Public Schools" was used upon this occasion.

In the state of Mississippi, during this year, a compulsory Bible-reading bill was presented to the law-making body of that state. With the assistance of Rabbis Abraham Brill, Sol. L. Kory, Harry A. Merfeld, and William Ackerman, the bill was suppressed in committee.

A proposal was presented at the constitutional convention of the state of Nebraska, during this last year, which read as follows: "Provided nothing in this section shall be construed to prohibit the daily reading of the Bible in the public schools and such nonsectarian teaching of the principles of morality as may be provided by the department of education". This provision was discussed in committee, and Rabbis Frederick Cohn, Jacob Singer, and Mr. Henry Monsky, of Omaha, appeared before the committee to which this proposal was referred, and presented their objections to the measure. A committee of Protestant ministers urged the adoption of the provision. The proposal was reported to the convention and was defeated by a vote of 48 to 34.

Learning that assistant state superintendent of education of the State of Mississippi, J. W. Broom, was preparing a syllabus on methods of instruction in morals, I wrote a lengthy statement, arguing against the inclusion of sectarian material in such a syllabus, and received assurances from the Assistant State Superintendent that the suggestions of the Committee on Church and State, against the inclusion of sectarian material. will be gladly heeded.

No doubt a number of other cases on the question of Bible-reading in public schools have come up during the past year in different localities; but the above cases were the ones in which the Committee rendered assistance, and are glad to report a favorable outcome in every case.

In the State of Texas, the State Text-book Commission passed a resolution requiring all text-books to be used in the public schools to be filed with a committee at least one year prior to the adoption of same, in order to provide ample time for their complete examination, to the end that no book be officially adopted which contained any matter considered un-American, or which criticized the American form of government, or which is offensive to the *Christian* religion. The latter phrase was objected to by Rabbis Henry Cohen and George Fox, and after proper presentation by them of their cases before the Text-books Commission of the state, the wording of the phrase was changed to read, "All Recognized Religions", instead of "The Christian Religion."

II. Reading of "Merchant of Venice" in High Schools

Your Committee has felt concerned with the manner in which inadequately trained high school teachers present "The Merchant of Venice" before their class. It was felt that as far as possible effort should be made on all sides to eliminate that book from the curriculum of high school studies. In the following cases, at least, and no doubt in others that have come to our notice, the careful presentation of the case to the proper authorities has brought about the dropping of that play from the curriculum. In Tulsa, Okla., Jacksonville, Fla., and Louisville, Ky., this result was obtained.

We recommend that during the coming year effort be made to so present this matter before the college committee on high school curriculum, that this play will be eliminated from the required studies in English.

III. Reprinting of Pamphlet, "Why the Bible Should Not be Read in the Public Schools"

Every member of the Conference, who has had occasion to make a contest on the question of the Bible in the public schools, is convinced, we feel sure, of the effective aid and support that such contest gained from the use of the Conference pamphlet, "Why the Bible Should Not be Read in the Public Schools." The distribution of this pamphlet to the members of a constitutional convention committee, or a committee of a legislature, or the entire legislature of the State has been highly beneficial and effective in all cases where Bible reading was the issue. At the present time, the entire stock of the first edition has been used up. Your Committee has on hand but one solitary final copy of the pamphlet. Many calls have come for a large number of copies of this pamphlet, a request with which we found it impossible to comply. Your

Committee, therefore, recommends most urgently that a reprint of the present pamphlet be made to the number of five thousand, the pamphlet being enlarged by the inclusion therein of the remarkable exhaustive opinion of Gov. Campbell of Phoenix, Arizona, in his veto message in connection with the Bible-reading bill that had been passed by both Houses of the Arizona legislature.

Respectfully submitted,
DAVID LEFKOWITZ, *Chairman*,
JOSEPH S. KORNFELD,
JOSEPH RAUCH.

VETO MESSAGE OF GOV. CAMPBELL OF ARIZONA

I am transmitting, with my disapproval, House Bill No. 155, of the Fourth Legislature, entitled:

"AN ACT to amend Paragraph 2808, Chapter XV, Title 11, Revised Statutes of Arizona, 1913, Civil Code, entitled "teachers," instruction to be non-sectarian, by adding a paragraph to be numbered 2808½."

which act I disapprove in its entirety, for reasons stated below:

That the interested public may fully understand the full significance of the message of disapproval, I quote the entire law as it would appear, were Paragraph 2808½ added as an "amendment" to Paragraph 2808 of the present code. It would then read:

"(2808) Any teacher who shall use any sectarian or denominational books, or teach any sectarian doctrine, or conduct any religious exercises in his school, or who shall fail to comply with any of the provisions mentioned in this chapter, shall be deemed guilty of unprofessional conduct, and it shall be the duty of the proper authority to revoke his certificate or diploma."

(To be amended by adding):

"(2808½) Provided, however, that reading the Bible, without comment, except to teach Historical or Literary facts, may be permitted in the schools of the state and the study of the Bible outside of the schools may be encouraged by allowing credit not to exceed one-half unit, in High Schools, by examinations in the Historical, Moral, Ethical, and Literary Culture obtained by such outside study."

If the utter disregard of the provisions of Section 14, Article IV, of the State Constitution, in that the whole section or Paragraph 2808 as amended is not set forth and published at full length, and in that the amendment is attempted by mere reference to the Paragraph to be amended, were not alone sufficient to condemn the act (and to my mind it would be so sufficient), the subject matter which is contained in the proposed amendment is more than sufficient to warrant this disapproval.

The subject matter is one which has been twice mentioned in the constitution of Arizona. It is a subject matter as to which, in other states, with no constitutional prohibition other than that contained in the accepted meaning of the words found in Article 1 of the Constitutional Amendments to the United States Consti-

tution, that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free use thereof," and by those states repeated in their respective constitutions, and in the application and interpretation of which the words of Thomas Jefferson have been oft repeated, many times applied, and as many times used as reasons upon which to base court decisions, adverse to the constitutionality of laws which have attempted to inject into the course of study and teaching in the public schools, reading of the Bible, with or without comment or discussion, with or without the consent of majorities of parents of pupils, and with no seemingly direct connection as between the effect of such readings upon the examination as to educational qualifications upon either teachers or upon the pupils under them.

Mr. Thomas Jefferson, in reply to a delegation of the Danbury Baptist Association, made use of these words:

> "Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for this faith or his worship; that the legislative powers of the government reach actions only, and not opinions—I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion or prohibiting the free exercise thereof," thus building a wall of separation between church and state. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties."

Nearly a century later, the words of that eminent leader of pure democratic thought and action, leader in statesmanship, leader in simplicity of thought, ideals, and actions for the ultimate Utopia to be found in the full brotherhood of man, found their continued echo of purity of truth and wisdom in the words of the Honorable Thomas M. Cooley—a man without a peer in his lucid enunciation of those constitutional principles which are interwoven in the true meaning of the words of the written constitutions of the United States and of the States, and which there stand as indelible bulwarks for the perpetuity of American principles of freedom, right, and liberty of all citizens, when the latter said:

> "Not only is no one denomination to be favored at the expense of the other, but all support of religious instruction must be entirely voluntary. Whatever deference the constitution or the laws may require to be paid in some cases to the conscientious scruples or religious convictions of the majority, the general policy always is to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them."

Thus the span of a century between the time of the leading statesman of his day —Thomas Jefferson—and the time of that eminent jurist, Thomas M. Cooley, has worked no change whatsoever as to opinions respecting the *continued stability intended by the constitutions to create, and to maintain* in perpetuity a wall of separation as between church and state, or what is the same thing, to establish a line not to be crossed by legislative enactments under any guise of regulating the secular

habits and actions of our citizens, when in fact and in effect the law is sectarian in its nature or effect, as applied to these matters which lie solely between man and his God, and which in effect invade the sanctity of the home and home teachings.

Not long since when the liberties of the world were at stake, America and all her people of all creeds, of all sects, of all religious denominations rallied to our flag. Democracy of man, including true ideals as to individual liberties as inseparably elementary therein, was put into the world's crucible of nations over the seething flames of a war against a world supremacy for all that could be undemocratic. Constitutional rights of individuals as to their property, their personal freedom from draft to service, and all other equally sacred rights of citizens, were temporarily waived for the benefit of the cause. Yet by common consent, a consent acquiesced in by lawmakers and the people, churchmen, laymen, civilians, and soldiers alike, religious freedom was so firmly guarded that the armed protection of the millions of our soldiers was thrown across the seas, that the homes, the rights, and sacred liberties of all at home be equally protected, including protection without reserve to these at home, who, for reasons solely of religious conviction against war, availed themselves of the privileges of refraining from active participation in acts of war necessary for their own protection.

The colonization of America was inspired by those whose lives had been one of continuous experience in the Old World struggles and wars for supremacy as between sects, creeds and religious fanatics. The Bible, itself, was the innocent cause of these bloody religious wars in Europe. There were wars which devastated whole countries and wiped out their peoples. The true religion as expounded and due to differences between respective claims as to true and accurate translations of the Bible was often the real line of division between contending churches supported by the power of kings and queens. To escape all this, the people fled to America. Religious freedom was freedom to those colonists. They erected a wall between things secular and things religious to be forever maintained as a line between past bondage to religious beliefs, and their intended future liberties.

Many blows have been aimed at those principles of religious liberty and freedom of religious thought and action. The same zealous action which has marked many worthy reforms in morals and in the economic relations of man to man has precipitated those blows. No intent to destroy the rights of the few need be assumed, implied, nor imputed to any enthusiast whose ideas of the means of betterment of mankind have included that idea of establishing a foundation in the youthful mind of the elements of the same sectarian principles by that enthusiast followed and championed. Such manifest zeal, such enthusiasm, and force of action, are to be commended rather than condemned. At the fountain of truth, from which flows progressive ideas, is found gathered enthusiasts of that stamp and character. From that fountain flows many streams of purity for the ultimate uplift of mankind. But in order that the channels of that stream may not digress beyond limits and invade the equally sacred channels of thought and action to be equally enjoyed, and all free thought and pure action may find their place in the final creed of an uplifted mankind, our forefathers, our statesmen, our courts, our jurists, and our legislators, have sacredly guarded the constitutional safeguards above referred to as part of the constitution of the nation, of most of the states,

and most stringently worded in the constitutional provisions of the Arizona Constitution.

The constitution of this State provides that:

> "No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or to support any religious establishment. No religious qualification shall be required of any public office or employment; (Art. II, Sec. 12).
>
> "No sectarian instruction shall be imparted in any school or state educational institution that may be established under this Constitution, and no religious or political test or qualification shall ever be required as a condition of admission into any public educational institution of the state, as teacher, student, or pupil; but the liberty of conscience hereby secured shall not be so construed as to justify practices or conduct inconsistent with the good order, peace, morality, or safety of the state, or with the rights of others." (Art. XI, Sec. 7.)

Volumes have been written pro and con on the question as to whether or not the Old Testament of the Bible is a history of tribes and peoples, or the special dispensation of the Divinity as words of Truth. With that diversity of thought and idea which has remained unsettled for centuries, who shall say what part or portion of the Bible is of value as historical facts, and as such to be imparted to the youth of Arizona? If historical in fact, then such portions of that Bible as might be so selected by the teachers, when read to their pupils and imparted to them as pure matters of history, would or should remain indelible in the mental cells of the youthful brains side by side with such historical facts as the date of the Battle of Bunker Hill, and the signing of the Declaration of Independence. The stated crucifixion of Christ, as a purely historical fact, read as such from the Bible, would stand out in our public schools as a fact which actually happened, as clearly as the fact that Lincoln was assassinated. The accepted truths among the records of historical events of past ages are such only for the reason that they are universally accepted as such. The records from which those facts are gleamed are first admittedly authentic, their origin not disputed, and the translations therefrom open to equal criticism by all who are so inclined, with the main contention between the many religions represented in an American population, composed as it is of Jews and Gentiles, Moslems, Pagans, Atheists, and Idolators. Each religion accepted upon the foundation as true that the particular book of truth which states the principles of that religion is with the Bible as the book of truth to Christians; to each other member of other sect, equally inspired, equally historical, equally moral, and equally the one source of thought, creed, and rule of action, to be followed through the span of life from birth on earth to the rewards of Eternity hereafter. Whether the Bible of the Christians, the Koran of the Mohammedans, or the teachings of leaders of Christian Scientists, or any other sect or present creed, each are equally sacred to their followers, and the constitutions of this country protect each man, woman, and child, that each may worship his or her own God, according to the dictates of individual conscience, and do so without any account to other man or class of men.

The protection goes even further than as above stated. It absolutely protects

each citizen from being directly or indirectly, as the result of the "man-made" law, compelled to pay from his sustenance any amount whatever towards the support of any so-called public institution of learning, which includes within its course of study, teaching, and finished work of learning, imparted to its students and pupils, any sectarian instruction whatsoever.

The constitutional provisions are equally prohibitive, equally and totally exclusive of subjects involving the principles of sects. No principles of anyone may be imparted as a portion of the instruction of any school. Neither may such course include sectarian instruction, which involves what might even be a fair and impartial selection from the truths of all such sects. The whole subject of sectarian instruction is absolutely barred from the public schools, supported by public funds contributed from the citizens and so contributed without regard to creeds of religion, sects, classes, or sectarian principles of those individual citizens.

The pendulum of time has marked many changes in the predominating effect of religions, creeds, and sects, upon the secular affairs of State and Nation. History records massacres of Christians by the Romans; of Jews by so-called Russian Christians; of Christians generally by Moslems; of pagans by the united forces of other religions; of Christians by pagans. It records bitter wars as between different sects of the same religions, and bases of religious thought and action. The possibility that any predominating position of any one sect may be attained through the agencies of laws made by the legislative representatives of all sects, is the one thing which has heretofore rendered the constitutional provisions upon the subject of religious belief, absolutely immune from any construction, except it be to continue, and when necessary, replace the absolute bar against any law which attempts to intermingle sectarian affairs with secular schools.

In Arizona, as in other states, sectarian schools are permitted, and each fully protected against any invasion from other sects. In Arizona, common school education—either in sectarian schools or the public secular schools—is by common consent of the whole people of the State, as voiced by laws made by the legislature elected by that whole people, a matter of legal compulsion. For the common good of the youth of all sects, secular education is an admitted necessity; necessary to the development and progress of man; necessary to the perpetuation of the true principles of liberty involved in democratic rule of a free people by the voice of that people. The acknowledged necessity which permits the compulsion in the matter of imparting purely secular knowledge to children, can never be claimed to be a waiver of the prohibitions against imparting sectarian knowledge as an incident to the education of children through compulsory attendance at the public schools.

The law which is now proposed permits examination of pupils and credits in courses therein, to the end, as the law itself says:

> "The *study of the Bible* outside of the schools *may be encouraged* by allowing credit not to exceed one-half unit, in high schools, *by examinations* in the historical, moral, ethical, and literary culture obtained by such outside study."

Can it be truly said that the time of teachers will not be taken up with the examinations permitted by the above? The attention of teachers directed from instruction in secular courses would be diverted to examinations involving Bible study, and this at the expense of other pupils, of other sects and creeds. Can it

be said that any real distinction can be made as between *the reading of the Bible* to all pupils compulsorily in attendance at public schools, and the reading of the Constitution of the United States to those same pupils; any real distinction in the actual result of "imparting instruction" to scholars? Yet the *imparting of sectarian instruction* is absolutely prohibited by the Constitution.

Who is to judge as to the qualifications of teachers in schools, as to their competency to pass upon the credits to students, "for outside study of the Bible"? While such outside study is permissive—made so by the words of the law: "may be permitted"—yet as to the teachers, as to their qualifications, as to their required action, as all connected with that same permission, the whole matter becomes compulsory. The teachers must certainly examine, must certainly act upon claims for credit, and be competent to properly so act, as to scholars who make claim therefor. The constitution, speaking alike specifically as to teachers and pupils, says:

> "No *religious test* or *qualification* shall ever be required as a *condition* of admission into *any public educational* institution of this state as *teacher, student,* or *pupil.*"

Can it be safely assumed that no teacher, otherwise qualified to teach purely secular branches of learning, will never be subjected to the prohibited condition, or required to possess an additional qualification, necessary that such teacher may properly perform the duties which will involve upon her as incident to the reading of the Bible in schools, and as incident to action as to outside study of that Bible? Will the board of school trustees pass upon that particular qualification as to applying teachers, or will they call to their assistance the clergy, or sectarian experts?

If the seed of sectarian instruction be once planted in our public schools, to what extent will it grow, develop, and permeate, with its roots, branches, and fruit, in its maturing, and matured growth?

If the constitutional provisions mean anything at all, then that meaning is plainly, surely, and without any possible evasion thereof, that the seed of sectarian instruction shall never be planted into any public school of the State of Arizona.

The executive department of this state has been criticized for assuming the prerogatives which are specially assigned to the judicial department, when it uses the constitutional provisions and prohibitions as the foundation for action in its use of the veto power. To that criticism it may be replied that the executive of this state, in common with the judicial and legislative departments, is in duty bound by the oaths of office taken by the officials of each, that each will support the constitution of the United States, and the constitution and laws of the State of Arizona; and will true faith and allegiance bear to the same, and defend them against all enemies whatsoever, in line with that oath; in line with the constitution of the United States which insures to each State a republican form of government; in line with the foundations upon which that republican form of government has been erected therein distinctly separating from political beliefs, religious teachings, and religious truths. In line with all this, and consistent with the further duty of office, and the trust by the people imposed upon the Governor when the veto power to him entrusted has inseparably connected him with the legislative department of

the state, it becomes my duty to act in such manner, that laws similar to the proposed House Bill No. 155, which laws, if permitted to become such, would strike at the liberties of perhaps the least of the few of our people, shall not become such and at the expense of that few become a possible means of still further encroachment by the remaining majorities of that same people upon those same liberties, or upon other liberties equally sacred, equally dear, and otherwise necessary of preservation to that few.

Upon questions like that one here involved, the few whose constitutional rights will be affected, should not be forced to either submit thereto, or be put to the trouble, expense, and consequent effect upon those invaded rights, all as incident to recourse to the judicial department, that in the end those rights may be replaced. Rights so invaded cannot be restored. The citizen who might have been drafted, and whose conscience, had it been made to bear the consequences thereon of service in the war, all against his true religious convictions against war, could never be restored to a *statu quo*. The pupil to whom, pending the time of judicial action, and final judicial decision, sectarian readings have been made, can never be restored to the original state of mind which existed had such instruction and reading not been permitted.

Whatever may be the personal beliefs of the Executive, whatever his religious views, his creeds, or personal convictions, as to the historical, moral, ethical, or literary qualities of the Bible, or any translation thereof, the duties of his office as Governor of this State, require him to place those duties first and foremost, and to act as an officer, even at a sacrifice of personal feeling and personal convictions in the present case. His sole duty is to protect the rights of every citizen to the full extent those rights are guaranteed him by the constitutions.

The proposed House Bill No. 155 attempts an invasion of the rights of citizens which are guaranteed each of them by the Constitutions. Consequently, my plain duty, as the Governor of the State of Arizona, permits no official action except to disapprove the Bill. This, I hereby do, expecting to find solace for any criticism of that act of disapproval, in that same right of religious freedom which that act preserves, and so preserves as a matter of conscientious conviction in a matter which lies solely between man and his God, and as to which he owes account to none other.

The report was received and adopted.

It was moved and seconded that the Committee on Church and State be asked to turn its attention to sectarian exercises in public schools at Christmas and Easter.

After a discussion participated in by Rabbis Heller, Cohon, Stolz, Rosenau, Bernstein and Schulman, the motion was withdrawn.

It was further moved and adopted that the Committee be instructed to revise the pamphlet, *Why the Bible Should Not be Read in Public Schools,* adding thereto all late decisions

and incorporating therein the text of the veto of Governor Campbell of Arizona, and that the pamphlet shall then be reprinted for distribution.

The report of the Committee on Religious Work in Universities was read by the Chairman, Rabbi Kopald.

REPORT OF COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: The following is a statement of the information gathered through a questionnaire as to the religious work done by the members of the Conference in Universities, with some suggestions as to its enlargement and standardization.

Preceding Committees have reported on Jewish activities in Universities, of a more or less general character, including educational and religious work.

While the social and hospitality features of work among Jewish students are most commendable, it has seemed to your Chairman that the sphere of his Committee is the purely religious phase of Jewish student life. That the religious awakening of the Jewish youth of our colleges and universities is related intimately, however, with a broader Jewish educational movement among them, will be seen, we believe, as we proceed.

It should be said at the outset that this report would hardly be possible were it not for the debt which the Conference owes to the Department of Synagog and School Extension of the Union of American Hebrew Congregations. Through the Union Bulletin and the Jewish Press, all of us are familiar with the manifold activities along Jewish lines in colleges and universities, sponsored by this Department.

Rabbi Egelson has covered much ground and visited many universities and colleges where he has awakened successfully a sense of Jewish self-respect that has crystallized in some sort of Jewish organization. To the Department, also, we are indebted for a Survey of Jewish Students in Universities and Colleges, published in 1915. It is to be hoped that a similar survey, brought up to date, will be issued in the near future.

It was not possible to ascertain through the questionnaires sent out by your Committee the number of Jewish students in colleges and universities during the past season. This was due to the lack of exact data on the part of many of the rabbis, as well as the insufficient, although large returns. If there were two thousand Jewish young men and women, in the early stages of the war, in institutions of higher learning in communities where no Jewish congregations exist, it is safe to say that there are at least the same number to be found in similar institutions today. If Cornell University, with which your Chairman chances to be intimately

identified, be a criterion, it is more than likely that there are about 3,000 Jewish students today in universities and colleges of the land. It is estimated that at Cornell University there were five to six hundred Jewish men and women during the past school season, as against about three hundred and fifty in 1915. If it be true, also, that in one of the foremost universities of the land there are, according to the testimony of a neighboring rabbi given in answer to our questionnaire, three hundred Jewish students for whom to this date no form of religious organization or service has been provided, it will be seen how vital is the consideration of the problem of the religious life of the Jewish youth, who some day will be expected to take their places in the congregations of the land. It will be seen also how important is the consideration of the reorganization, extension and standardization of Jewish religious activities in universities.

A summary of the data collected through our questionnaire indicates that at seven universities religious services for Jewish students are conducted at regular intervals of once a week or once every two weeks. Such services have been conducted for a number of years at Ann Arbor University by the pioneer Jewish Student Congregation of America; at the University of Missouri, where the Jewish Student Congregation was organized about five years ago; at Cornell University for the past four years, and at the University of Illinois. We are glad to chronicle the organization of similar religious services during the past season at the University of Wisconsin, where the Jewish Student Association came into being on November 30, 1919; at the Indiana State University, where the organization was completed on November 17; and at the University of Kansas, where the first weekly religious services were conducted in October, 1919. In addition to these, according to the available data, a number of rabbis have conducted religious services occasionally in many more universities and colleges, sometimes in connection with the observance of special holidays, and sometimes in connection with the delivery of an address.

If there be any doubt in the mind of any one as to the desirability of regular Jewish services in our higher institutions of learning, that doubt will be dissipated, we are sure, by analysis of the reports of the rabbis supervising the Jewish Student Congregations already formed. Rabbi Franklin writes that, during the past year, the attendance at the Ann Arbor Student Congregation has been larger than ever and the interest growing. Rabbi Bernstein testifies that, with an average attendance of 65 students, the Jewish Student Congregation at the University of Missouri has been more successful than in any previous year. Your Chairman is sure that nothing in the history of Jewish student life at Cornell University has done more to break down the barriers of prejudice against the Jewish students at Cornell than the organization, speaking in averages, of a very successful student congregation.

But the outstanding impression made upon your Committee, as the result of personal experience as well as the testimony of others, is the fact

that something definite and immediate, something tangible and constructive, something that will call forth the organization of the united resources of the Union of American Hebrew Congregations as well as the Central Conference of American Rabbis, should be done, and must be done, if the religious experience of the Reform Jewish youth in our higher institutions of learning is to be protected. The haphazard and sporadic activities of similar Committees of the Conference, sincere and earnest as they have been, are, as in the case of this Committee, wholly insufficient to meet the need; for a frank analysis of the situation discloses the fact that, while here and there commendable work is accomplished, a large number of the Jewish youth of reform or liberal tendencies are untouched, or only partially touched, by the organizations today functioning for their religious awakening. The work is great and the day is short—for many if not the majority of these students will have been graduated before we can hope to touch them religiously. The need is great and some coordination and correlation of our Reform Jewish Organizations should be and must be made if a truly constructive Jewish educational and religious work is to be effected. Our Jewish youth are struggling against the same influences which have converted so many once religiously inclined to an agnostic or outright atheistic interpretation of life.

As the President of Cornell University said in a letter written to your Chairman in 1917, by way of commendation of the Jewish Student Congregation of Cornell: "The work of our colleges and universities appeals so preeminently to the intellect that there is always some danger of a development in which the practical, moral, and religious elements of life receive inadequate expression. For that reason students should be encouraged to attend stated religious services. . . That the Jewish students are to have the benefits of a separate student congregation is a good thing for them, and in entire line with the policies and practices prevailing at the University, and I wish you the highest success in this important work."

Jewish work of one kind or another has been undertaken with varying success by a variety of Jewish organizations. It has been tried by the Inter-Collegiate Menorah Society, by the Department of Synagog and School Extension, by various Zionist Societies, and in a measure by a number of national Jewish Fraternal Societies. The Jewish Chautauqua Society of America has provided since 1909 a number of lectures and classes on Jewish themes in various universities and has arranged for fifty lectures at nineteen of the leading universities of the country for the present summer, in addition to the inauguration of similar courses during the winter semester. No Jewish activity in universities or colleges has done more to awaken a sense of Jewish self-respect than this undertaking of the Jewish Chautauqua Society, but none of these organizations has succeeded in touching vitally more than a modicum of the Jewish students of liberal or reform tendencies. It is true that in some of the flourishing student congregations, such as Ann Arbor and Cornell,

a fairly encouraging number of Reform Jewish boys and girls have been touched, but it is our own conviction, as that of many others who have written us on the subject, that unless a Jewish student has been gripped by the Menorah Society, or the Zionist Society, he has not been seriously touched in a Jewish way by any other Jewish activity on the campus.

It is very interesting, in passing, to note that of the forty-eight rabbis, who, according to the returned questionnaires, have delivered lectures or addresses on Jewish themes during the past season in universities or colleges, thirty-five have given them under the auspices of Menorah Societies. And the average Menorah Society does not reach the Jewish students on the campus to any appreciable degree.

The point of it all is, according to the judgment of your Committee, that something must be done to overcome the haphazard and uncorrelated character of the influence along Jewish lines brought to bear upon the liberal Jewish youth of our universities. Something must be done whereby a self-conscious understanding of Reform Judaism may be available for our Jewish youth, while they are going through the intellectually maturing periods of their careers. Something must be done whereby the hundreds of Jewish boys and girls in our higher institutions of learning who prefer not to be known particularly as Jews may be touched; something must be done whereby the utter ignorance of and indifference towards Judaism as such may be overcome; something must be done whereby the Jewish consciousness and Jewish loyalty may be quickened in the sons and daughters at universities of men and women of congregations of which we are the rabbis. For with knowledge of Jewish history, Jewish viewpoints, Jewish idealism and Jewish institutions, will come pride; and with pride will come loyalty. The mere conducting, therefore, of religious services is not sufficient; our Reform Jewish youth at universities are or are not touched religiously, as the case may be, dependent upon the personal equation before entrance into university. Mere weekly or bimonthly religious services, with a sermon or address by a rabbi which may or may not inspire the student, are not enough. It may be true that in the case of universities which are located in large cities special Jewish Student Congregations are unnecessary, as the students have the opportunity of attending religious services in the local temples and synagogs; but it is our conviction that, even in the universities so located, the problem of providing channels, other than the mere religious service, whereby a Jewish point of view and Jewish loyalty through knowledge may be had, is not met through mere attendance at services in local synagogs.

The future of American Judaism rests, your Committee is convinced, in a large measure upon the Jewish youth who are privileged to attend our universities and colleges. Unless we do something active and tangible, definite and constructive, whereby these youth are vitally touched in a Jewish way, that future is not safe.

For this reason, it is the judgment of your Committee that three things must be done:

First of all we must reach an understanding as to whether or not the Union of American Hebrew Congregations, through the Department of Synagog and School Extension, or the Central Conference of American Rabbis, through the Committee now reporting, is to have the responsibility of this most important work in connection with the Jewish youth of our universities and colleges. For our own part, we are convinced that it is a waste of time for our Conference to continue the appointment of such a Committee, unless it be that this Committee will act in conjunction with one appointed by the Union of American Hebrew Congregations specifically for the conduct of this fundamental Jewish work. It is our conviction that logically religious work in universities should be the responsibility of the Conference and Union, financed in a larger way, organized in a more intensive way, undertaken in a more vital way by the Union, which has the means and should provide for the organization. The Committee of the Conference may well work in conjunction with the Union, but the Union should vitalize the work as a phase of its extension activity. This would make for the beginning of a National movement toward the organization of Jewish Student Congregations and study classes in Jewish themes, presenting the Liberal or Reform Jewish point of view, and appealing to the Jewish students particularly of liberal or reform Jewish parentage, though open to all.

The Menorah and the Zionist Societies are succeeding beautifully and most commendably in reaching the Jewish students of conservative and orthodox tendencies, and in a comparatively small degree the Jewish students of reform tendencies. It should be the business of the Union and the Conference to get together and to provide some channel whereby the Jewish students of liberal tendencies be touched, and touched vitally—not alone sentimentally or emotionally through religious services, but intellectually through lectures and classes where Jewish themes are presented in convincing and in scholarly fashion, by persons who have specialized and are equipped so to do. The Union already is doing this to a small degree and Rabbi Englander, Rabbi Freehof, and others have delivered addresses from time to time, but more or less casually, in various universities. The time is come when, not casually but systematically, the liberal point of view must be presented through lectures, as well as services, to the Jewish youth of our universities. For the Jewish student requires both the Jewish sermon and service and the Jewish lecture equally.

Secondly, it is the conviction of your Committee that some one be found who will devote the whole of his time to this kind of Jewish work in universities; more than this, it will be necessary that a corps of trained speakers and specialists be engaged, who shall devote the whole of their time to the work in the larger universities of the land. One of the rabbis, in writing us on this subject, has well suggested that in such an institution as Cornell University, where there are some five to six hundred Jew-

ish boys and girls, a resident leader of Jewish work be engaged, who shall devote the whole of his time to the conducting of classes in Jewish themes and the arrangement of regular religious services. Such a resident leader must, of course, be one who will appeal wholly to the student body; he must in a sense be one of them—for they can successfully be approached only by one of their own kind—an "outstanding, clean-cut, high-minded American."

Your Committee realizes that special problems exist in the case of universities which are located in the larger cities, and where the likelihood is less of a sympathetic attitude on the part of university authorities toward the introduction of denominational activities. Such problems, however, we are sure can be adjusted locally as the individual case may require. On the other hand, from your Chairman's experience at Cornell University, where, frankly, a great amount of anti-Jewish prejudice has existed and exists today, he feels encouraged to the conviction that, at least in such institutions which are located in small communities where no Jewish congregations exist, notwithstanding the traditions of the university, such Jewish activities can be successfully inaugurated and receive in addition, as in the case of Cornell University, the sanction and hearty cooperation of the university authorities.

The letter written your Chairman by President Schurman of Cornell University, quoted above, is an example thereof. Then, too, the variety of lectures on Jewish themes provided by the Department of Synagog and School Extension, the Jewish Chautauqua Society, the Menorah Society, and the like, has done much already toward the creation of a sympathetic attitude on the part of university authorities toward the introduction of Jewish activities on a larger scale.

Thirdly, your Committee recommends heartily that the Union of American Hebrew Congregations be requested to take active steps toward the erection of chapels and Jewish social centers near the campuses of such universities as are located in the small communities where Jewish institutions do not exist. Steps in this direction already have been taken at Ann Arbor University and at the University of Missouri. Perhaps, as Rabbi Franklin suggests, some generous Jewish layman will come forward and will make the erection of such a chapel and center possible near one or more of our universities, where there are hundreds of Jewish students. But it should not be necessary that this be left to the chance liberality of one Jew; it should be part of the function and responsibility of the Union of American Hebrew Congregations.

Finally, your Committee would suggest that the question of ritual and of uniform prayerbook for Jewish Student Congregations is of high importance. It is hoped that if the Union of American Hebrew Congregations, through invitation of the Central Conference of American Rabbis, determines to join forces in the standardization and nationalization of a liberal Jewish work, both educational and religious, in the great univer-

sities of the land, such details as the matter of prayerbook and ritual will readily be adjusted.

Your Committee therefore recommends to the Conference, in view of the above, that the Conference at this session take action toward the merging of the activities of this Committee with the Union of American Hebrew Congregations, through the appointment of a Joint Commission.

Respectfully submitted,
LOUIS J. KOPALD, *Chairman*,
LOUIS BERNSTEIN,
FELIX A. LEVY,
LOUIS A. MANN,
ISAAC L. RYPINS.

The report was received and the recommendations taken up *seriatim*.

Recommendation I—It was moved and adopted that a committee be appointed to meet with a committee of the Union to ascertain whether some definite and detailed plan of cooperation can be devised and to report to the Executive Board of the Conference. In the meantime the Conference Committee to be continued and to pursue its work.

All other recommendations contained in the report were, upon motion, referred to the committee to be appointed to confer with the Union.

The following letter received from Mr. Alfred M. Cohen was read and referred to the Committee on President's Message:

Cincinnati, Ohio, June 28, 1920.

Mr. President, and Members of the

Central Conference of American Rabbis.

GENTLEMEN: I have been asked by the Board of Governors of the Hebrew Union College to bring to your attention, in my official capacity as its President, the fewness of young men who feel impelled to prepare themselves for the Jewish ministry, and to seek the assistance and cooperation of the members of your worthy body, to the end that in course of time no community will look in vain, as many now do, for a properly qualified spiritual leader.

At present writing, the Registrar of the College has in his hands applications from thirty-nine congregations for rabbis. With barely an exception none of these positions can be filled without creating a

vacancy. Thus the need of one community will be answered only at the expense and sacrifice of another.

In the year just finished five entrants were enrolled. Doubtless, conditions growing out of the war, from which we were just emerging, were largely responsible for this meagre addition to our student body. We know that we shall add several times that number when the College opens next fall, but in view of the constantly increasing demand for rabbis, it behooves us, who have the welfare of Judaism at heart, to see to it that young men are found to prepare themselves to answer these calls as they come.

The Board of Governors feels that none are in an equally advantageous position to recommend young men to the Hebrew Union College as the members of the Central Conference. None are so capable of recognizing the quality of spirituality so necessary in the future teacher and preacher as the rabbi under whose influence and observation the boys and youths of his community naturally come, and, therefore, it is mainly to the rabbis that we must look to find fitting material for our student ranks.

To set forth to you the opportunities for splendid service which the ministry affords would be an act of supererogation on my part. It therefore only remains for me to indicate to you the very great need that exists for more men in that service, and to state how anxious the Hebrew Union College is to receive and prepare boys and young men for it. Nor need I say to you that you, beyond all others, know and feel that quality—that indefinable something which raises a human being above the sordid and commonplace, must not be lost sight of in our desire to gain recruits. You will, I believe, agree with me that a community, aye all Israel, is better off where there is no rabbi, than where there is an unworthy rabbi. But everywhere there must be now, as there always have been, spiritually minded young men, who can find exaltation in the service of God for the service of men.

The Board of Governors, realizing that the members of the Central Conference of American Rabbis are eminently qualified to find such young men in their respective neighborhoods, asks them to do so, and to encourage them to become students of the College.

Expressing to the members of your honorable body, individually and collectively, my sincerest personal regards, and trusting that your sessions may be a pleasure to you and redound to the welfare of our common cause, believe me,

Faithfully Yours,

ALFRED M. COHEN,
President, Board of Governors,
Hebrew Union College.

A Committee appointed to voice the sentiments of the Conference on the Campaign of the Union for Funds reported as follows:

REPORT OF COMMITTEE UPON THE CAMPAIGN OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

I

Judaism cannot thrive unless its center and source of energy is the synagog. Judaism rises or falls with the synagog.

II

For the synagog in America to maintain its vigor and to continue its progress, it must have institutions for the education of rabbis and organizations to inspire, direct and conduct its general activities. More than ever, it needs, now, the Union of American Hebrew Congregations, which maintains

The Hebrew Union College.
A Department of Synagog and School Extension.
The Bureau of Civil and Religious Rights.
A Department for Women's Work in Religion.
Synagog Pensions for Superannuated Rabbis and Professors.
Synagog Building Loan Fund.

1. For unless the Hebrew Union College is adequately supported, so that it may educate American young men capable of filling American Jewish pulpits, the American synagog will decline for lack of leadership.
2. Without a center for the publication and distribution of religious literature, for the organization and encouragement of new schools and synagogs, for the guidance and assistance of Jewish women in religious work, the life of the American synagog will stagnate.
3. Unless our Rabbis and teachers are guarded from poverty and misery in their old age, the synagog will have failed in its duty toward them.
4. Unless there is a continuance of constant vigilance and prompt and intelligent action, the rights of Jews will often be violated and needless suffering and sorrow endured.

III

The national campaign of the Union of American Hebrew Congregations, known as the "Back to the Synagog" movement, is therefore a source of the highest satisfaction to the members of this Conference. For in this work of achieving these objects many who are not rabbis, but who have answered the call to devote a part of their life to Jewish work are now serving with a splendid spirit of loyalty and fine enthusiasm.

IV

So, therefore, be it resolved that the Central Conference of American Rabbis expresses its appreciation and extends its cordial congratulations to the loyal American Jews who have enlisted in the noble cause of supporting and strengthening the Union of American Hebrew Congregation in all their activities.

That every rabbi, especially every member of this Conference, so exercise his leadership that the men and women of his community will be inspired to engage actively in this vitally necessary campaign.

Committee of the Executive Board of the Central Conference of American Rabbis.
June 30, 1920.

CLIFTON HARBY LEVY, *Chairman*,
MAX C. CURRICK,
HENRY ENGLANDER.

The Conference listened to an eloquent plea on behalf of the rabbis and scholars of Austria by Dr. Joseph S. Bloch of Vienna who is visiting this country.

At the close of the address it was moved and carried that a special committee be appointed to consider what the Conference can do to relieve conditions among the rabbis and scholars in Europe.

The President appointed Rabbis William Rosenau, Max Heller, Samuel Schulman, Gotthard Deutsch, Louis Grossman, Joseph Stolz and Jonah B. Wise on this committee.

The Committee submitted the following report:

REPORT OF SPECIAL COMMITTEE ON APPEAL OF DR. JOSEPH S. BLOCH.

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee begs leave to report:

The Central Conference of American Rabbis heard with the deepest concern and sympathy of the sad state of our brethren in Europe, and especially that of the rabbis and teachers. It feels that relief measures, so nobly instituted in behalf of sufferers from the war, while administered in the finest spirit of generosity and efficiency, may lack something of the special consideration due to rabbis and teachers in Israel. The Conference believes that its Executive Board should investigate in the kindliest spirit the situation of these scholars and rabbis, and if, in the judgment of the Executive Board, there is an opportunity of lightening the sorrows of these devoted men, the Executive Board shall either from the treasury of the Conference or by any other means it may see fit, secure funds to alleviate the distress.

About 1892 one Paulus Meyer, a Meshummed, declared that he had

personally witnessed the ceremonial of the blood sacrifice by a rabbi. The case was one that required great energy and acumen to meet. Dr. Bloch succeeded in bringing the accuser to justice and he was imprisoned and his clerical backer, a priest, Deckert by name, was fined. This material is commended by the Conference to the Jewish Historical Society for its purchase and use by the Jewish Publication Society.

In 1882 the famous Tisz-a-Eszlar case brought to the attention of the world the old charge against the Jew of ritual murder. One, Dr. Rohling, Professor of Biblical Archeology at the University of Prague, author of a libelous book, *Der Talmud Jude*, published a series of articles in which he proved that the Jewish sources recommended the ritual use of human blood. The standing of Prof. Rohling, and the condition of the public mind all over the world, made his accusations of critical importance to the Jew. Dr. Bloch made a campaign against Rohling's accusations, which so far were successful that he openly accused Rohling of being a liar, and this accusation received such publicity that it forced Rohling into the courts. He brought suit against Dr. Bloch and in the course of the suit it was demonstrated on the authority of both Christian and Jewish scholars that Rohling was what Dr. Bloch had said. The case was thrown out of court. The enormous amount of material collected by Dr. Bloch in connection with the controversy with Rohling formed a mass of such value, that especially in view of our present-day conditions it can neither be overlooked nor computed. It is composed of pamphlets, clippings and autograph material, transcripts of evidence, etc. Your committee is of the opinion that it should be secured as soon as possible for the use of the Hebrew Union College and all interested in the history and possibilities of this type of defensive literature.

We therefore recommend that the Conference members obligate themselves to the purchase of the material by the pledging of sufficient sums from individuals and communities.

The *Oestreichische Wochenschrift*, Dr. Bloch's journal which for 37 years was published in Vienna and did yeoman service in combating Antisemitism in Europe and especially in Austria, was, owing to critical conditions, forced to the wall. A journal like the Wochenschrift is certainly needed. The question of the revival of a European Jewish journal of defense shall be considered by the Executive Board in connection with other national bodies, with a view of giving a subvention for this purpose.

Respectfully submitted,

GOTTHARD DEUTSCH,
LOUIS GROSSMAN,
MAX HELLER,
WILLIAM ROSENAU,
SAMUEL SCHULMAN,
JONAH B. WISE,
Committee.

The report was received and the recommendations considered *seriatim*.

Recommendation I was referred to the Executive Board.

Recommendation II—It was moved and adopted that the Executive Board communicate with the Jewish Publication Society and advise them of the existence of this manuscript and recommend that the Jewish Publication Society in cooperation with the Jewish Historical Society purchase and publish the manuscript.

Recommendation III—It was moved and adopted that the Executive Board shall circularize the members of the Conference informing them of the existence of this material and urging the members to either contribute something themselves or to solicit subscriptions from members of their congregation for the purchase of this material which, when secured, shall be presented to the library of the Hebrew Union College.

Recommendation IV was referred to the Executive Board.

The report was adopted as amended.

The Conference then listened to an eloquent address by Mr. Lucius S. Solomons of San Francisco, asking the cooperation of the Conference in the work which the Bnai Brith is about to undertake to broaden the field of activities of the Anti-Defamation League.

At the conclusion of the address, the thanks of the Conference was extended to Mr. Solomons and it was moved and carried that the address be printed in the yearbook.

It was moved and carried that a letter from Mr. Adolph Kraus, President of the Constitutional Grand Lodge, I. O. B. B., inviting the cooperation of the Conference in this new work to be undertaken by the Bnai Brith be referred to the Committee on President's Message.

The report of the Committee on Synagog Music was read.

REPORT OF COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Synagog Music begs to report on the chief task assigned to it, namely, the revision of the Union Hymnal On the basis of a circular letter, criticisms from all members of the Conference were solicited; and from the replies received, your Committee formulated a plan of reconstruction. A detailed report of such a plan was presented to the Conference in 1918 and our recommendations were duly endorsed.

The Chairman of your Committee requested the Executive Board of the Conference for permission to visit libraries adequately equipped in the field of Synagog Music and Jewish Hymnology. The request was granted, and the Chairman of your Committee examined all material in the Library of the Hebrew Union College (especially valuable through the recent acquisition of the Kaiser collection) and the New York Public Library. Further material has been ordered from abroad. Your Committee intends to make the Union Hymnal truly representative of all Jewish traditional song (suitable for congregational singing).

Your Committee believes that the success of the revised Hymnal ultimately depends upon the favor it will win in our respective communities, and as a test of approval prior to its final publication, it plans to print as manuscript the revised sections of the Hymnal which will be sent to every member of the Conference, and criticism of the same will be invited.

In view of the burdensome task involved in collecting and preparing the material, your Committee is unable to present a completed manuscript at this time. It hopes to complete its task by the end of August. It desires to report progress, and asks for an extension of time needed to realize the goal it had set for this task.

Respectfully submitted,
JACOB SINGER, *Chairman.*
ELI MAYER,
DAVID MARX,
NATHAN STERN.

The report was received and the Committee directed to proceed with its work and report to the Executive Board at the October meeting.

The report of the Committee on Revision of the Haggadah was read by Rabbi Cohon.

REPORT OF THE COMMITTEE ON REVISION OF THE HAGGADAH

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Revision of the Haggadah is pleased to report progress. The text of the ritual and the introductory sections are now complete. Brief essays, dealing with the historical basis of the exodus and with the customs and religious value of the Passover, are being prepared by members of the Committee. Rabbi Singer has been kind enough to offer his help with the music.

It is the hope of the Committee to be able to submit the entire Haggadah to the Executive Board within the next three months.

Respectfully submitted,
SAMUEL S. COHON, *Chairman,*
S. N. DEINARD,
CHARLES S. LEVI,
GERSON B. LEVI.

The report was received and adopted.

The report of the Committee on Training for the Rabbinate was read and referred to the Executive Board.

REPORT OF THE COMMITTEE ON TRAINING FOR THE RABBINATE

To the Central Conference of American Rabbis,

GENTLEMEN: At the last Conference a resolution called for the appointment of a committee to prepare an exhaustive report on the training for the rabbinate and its adequacy for the social interpretation of Judaism and the socializing functions of the Jewish congregation.

The President early this year appointed such a committee, consisting of Rabbis Enelow, Calisch, Cohon, Witt, Fineshriber, Kaplan and David Lefkowitz, Chairman. The Chairman of the Committee, because of the unsettled condition of his personal affairs, was unable to address the Committee on this question earlier than March. Members of the Committee expressed willingness to take up the study, which will be preliminary to an exhaustive report on the Training for the Rabbinate, but felt that there was very little time left before the meeting of the Conference this year to do any real work. One member of the Committee, in a detailed way, presented a statement of his preliminary study of the situation, showing the vital need of adjustment of the curriculum to meet the conditions of seminaries and high schools of the present day.

It seems to your Committee that such preliminary study of all the conditions attendant will take at least a year, and after such studies

are made, another year would be necessary to formulate a curriculum or make definite recommendations that would be worthy of this Conference and the importance of the subject that is being considered.

Your Committee, therefore, recommends that either the present Committee or another be appointed to study the question during the coming year, to be called together by its Chairman once in the course of the year at the expense of the Conference, and to present the report of its preliminary studies at the Conference of 1921.

Respectfully submitted,
DAVID LEFKOWITZ, *Chairman*,
E. N. CALISCH,
H. G. ENELOW,
W. H. FINESHRIBER,
JACOB H. KAPLAN,
LOUIS WITT.

The report of the Commission on Marriage and Divorce Laws was read by Rabbi Simon.

REPORT OF COMMISSION ON MARRIAGE AND DIVORCE LAWS

To the Central Conference of American Rabbis,

GENTLEMEN: Owing to the hurried trip of Prof. Lauterbach to Europe and his inability to finish his special assignment, your Commission on Marriage and Divorce Laws reports that it has nevertheless made excellent progress, and asks your indulgence for further time.

Respectfully submitted,
ABRAM SIMON, *Chairman*,
RUDOLPH I. COFFEE,
SAMUEL S. COHON,
SAMUEL SCHULMAN,
JOSEPH STOLZ.

The report was adopted.

The report of the Committee on Religious Work Among Jews of Sephardic Origin in American Communities was read by Rabbi Koch.

REPORT OF COMMITTEE ON RELIGIOUS WORK AMONG JEWS OF SEPHARDIC ORIGIN

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee begs leave to report as follows:

The Spanish Jews, during the past year, in the cities under its observation, have given evidence of increased strength in their communal organization. There seems to be but one exception: The group in Cincinnati has dwindled to such small proportions that services could not be held on Shabuoth.

In Seattle, the group continues progressive and flourishing. A suggestion that the four congregations among them, differing from another in nothing except the place of origin of its members, unite into one large congregation, met with favor, and several meetings have been held for elaborating a plan of unification. When this is done, a young man of their number will be sent to the Hebrew Union College.

In Indianapolis, the Spanish Jews are homogeneous in the sense that they have all come from the same place, Monastir, Serbia. They have, accordingly, but one congregation. Coming to this country in 1914, the members of the community have improved their condition in a material way.

It is the belief of the Committee that a dependable study of the Levantine Jews in every city in which they have residence would be of value.

Respectfully submitted,
SAMUEL KOCH, *Chairman,*
G. DEUTSCH,
M. M. FEUERLICHT.
JOSEPH STOLZ.

It was moved and carried that the report be adopted and the recommendations be referred to the Executive Board.

The following reports were received and adopted by the Executive Board and ordered printed in the yearbook.

REPORT OF THE EDITOR OF THE YEARBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: The editor of the yearbook in rendering his report for the fifth year of service is indeed gratified to be able to report that no previous yearbook met with the hearty reception accorded the last number. Not only was the book declared to be a real contribution to the literature of American Judaism by men who are foremost among the leaders of Jewish life and thought, but the demand for the book exceeded all previous records.

The book was prepared by the editor and then submitted to the previous President of the Conference, as has been the custom, and by him approved. The editor desires to thank Rabbi Grossman for his cordial cooperation and advice.

The editor of the yearbook had the privilege some years ago to index the twenty-five volumes of the yearbook which had been issued up to that time. As the next volume will be the thirtieth, the editor believes it would be well to add to this volume as well as to reprint separately an index covering these five volumes. This will greatly aid in using these volumes. The editor will gladly place at the disposal of the Conference the material and card index which he has should they decide to have this work done.

The editor prepared an outline of the last yearbook when it appeared, which he sent to about twenty-five or thirty papers. It is interesting to note that not only did the review appear in the papers to which it was sent, but was largely copied by papers both in this country, as well as in the foreign press. One request for a yearbook came from Australia with a clipping enclosed from a paper published there, and the editor found it to be the review which had been sent to the press from his office.

The usual request for bids to publish the next yearbook was met by all publishers with the statement that under present market conditions it was impossible to bid on a book to be published next fall and suggesting that the book be issued on the cost plus plan. After consulting with the President and securing the approval of the Executive Board, the contract was awarded to the C. J. Krehbiel Co. of Cincinnati, who printed the last few yearbooks to the satisfaction of everybody. The company has agreed to make every effort to publish the book at the lowest possible figure.

The editor wishes to thank the Executive Board for the confidence shown in unanimously reelecting him to edit the next volume of the yearbook. It is the constant aim of the editor to improve each book so that the volume will become more and more useful to the members.

The editor also wishes to thank the president of the Conference for his ready cooperation in the work of this office.

Respectfully submitted,
ISAAC E. MARCUSON, *Yearbook Editor.*

REPORT OF CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee begs to report that a number of copies of the Yearbook in the archives are still incomplete as far as having ten copies of each volume in reserve. Especial attention should be called to the fact that not a single copy of Volumes 10 and 11 is in stock. Rabbi Leo M. Franklin in the course of the year sent to the archives Volumes 12, 16, 17 (2 copies) and 20. Volume 12, which he sent, is

especially valuable for the archives, in that it is the only volume of this issue that we now have on hand. Volumes 16, 17 and 20 which he sent were likewise welcome, in that they helped towards the completion of the set of ten for these isues. Rabbi Jerome Mark sent volumes 14 and 21, but of these the archives had a full set on the shelf.

The Committee herewith gives a list of the copies still needed to complete the sets of ten, which the Conference agreed ought to be the minimum number of each issue of the Yearbook in the archives.

Volume 1—1890–1891	9 copies
Volume 2—1891–1892	9 copies
Volume 3—1892–1893	8 copies
Volume 4—1894–1895	3 copies
Volume 5—1895	8 copies
Volume 6—1896	7 copies
Volume 7—1897	9 copies
Volume 8—1898	9 copies
Volume 9—1899	9 copies
Volume 10—1900	Not a single copy on hand.
Volume 11—1901	
Volume 12—1902	9 copies
Volumes 13, 14, 15	complete
Volume 16—1906	5 copies
Volume 17—1907	2 copies
Volume 18—1908	complete
Volume 19—1909	5 copies
Volume 20—1910	4 copies

All the later issues are complete. On request, the Chairman of the Committee mailed volumes of Yearbooks to the following:

Rosenberg Library, Galveston, Texas, Vols. 1908, 1911-1919.

Library General Theological Sem., N. Y., copy of each volume on hand.

Rabbi I. E. Marcuson, Macon, Ga., 2 copies of Vol. 29.

Dr. Caesar Seligman, Frankfurt a. Main, Vols. 27, 28.

Dr. Arthur Feldman, Budapest, Hungary, 1917-19, also Sermons by American Rabbis.

Rabbi Leo M. Franklin, Vol. 29.

Rabbi Martin Zielonka, Vol. 29.

Mr. Henry Monsky, Omaha, Vols. 1903-5, 1911, 1913-1919.

Rabbi B. H. Rosengard, Vol. 27.

Mr. Frank H. Burt, Newton, Mass., Vol. 29.

Gemeinde zur Foerderung d. Wiss. der Yudentums, Hamburg, Germany, Vols. 13, 14, 15, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29,

W. J. Selger, Philadelphia, Vol. 29.

Library of University of Illinois, Vols. 23, 28.

Rabbi L. Rothstein, Vol. 28.
Iowa State Library, full set of reprints.
Dr. Felix Goldman, Leipzig, Germany, Vols. 27, 28.
Chief Rabbi H. Brody, Prague, Czechoslovakia, Vols. 25, 27, 28.
Dr. Immanuel Loew, Eged, Hungary, Vols. 27, 28.
Bloch Publishing Co., 10 copies of Vol. 29.
Public Library of Detroit, Vol. 29.
Columbia University, Vols. 21-28.
Mrs. Reuter, St. Paul, Minn., 50 copies of Judaism and Christian Science.
Rabbi Jacob Tarshish, a copy of each reprint on hand.
Mrs. Laura H. Sadler, Chicago, Vol. 28 (2 copies).
David Jacobson, Chicago, Vol. 27.
Rabbi Jerome Mark, Vol. 24.
The total postage expense incurred was $7.44.

The Librarian of the College informed the Chairman of the Committee that due to lack of space in the Library building the stock of the Conference will have to be removed from the basement of the Library building. The Committee, therefore, suggested to the Executive Board that shelves be built in the basement of the main building of the College. The Executive Board accordingly voted an appropriation of $50.00 for the purpose. Owing to a change in janitors at the College the shelves have not yet been built, but in all likelikood they will be put up by the end of the summer.

The curators beg to recommend that a positive effort be made to acquire at least one copy of each of the two volumes of which there is not a single copy on hand and as far as possible copies of the others of which there is not a set of ten in the archives.

A number of libraries have repeatedly requested volumes of the Yearbook to complete their set. Their interest in having a full set of our Yearbooks should be rewarded by every effort that can be made to obtain as many of the earlier volumes as possible.

Respectfully submitted,
HENRY ENGLANDER, *Chairman*,
JULIAN MORGENSTERN,
JACOB Z. LAUTERBACH.

REPORT OF AUDITOR

To the Central Conference of American Rabbis,

GENTLEMEN: I beg to report that I have audited the books of the Treasurer, the Corresponding Secretary and the Chairman of the Publications Committee, and have found them correct and in order.

Respectfully submitted,
JULIAN MORGENSTERN,
Auditor.

REPORT OF THE COMMITTEE ON SUMMER SCHOOL

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Summer School begs leave to submit the following:

It regards the inauguration of such a Summer School as desirable and practical. Its organization may be either independent under the auspices of the Conference or as an affiliation with, or as a Department of, the Hebrew Union College, or as an intercollegiate institution in which the several Jewish Seminaries may cooperate.

As an independent organization, to which the Conference may give the initiative, it would be without that academic advantage which is important as a link with the antecedents and previous studies of the members.

As an undertaking of affiliation with the Hebrew Union College, it would be constrained to devise an equipment for which the resources of the Conference may not be adequate.

As a Department of the Hebrew Union College, the necessary equipment would be ready at hand, but the details of cooperation between the Conference and the Hebrew Union College would have to be determined.

In order to ascertain this latter aspect of the matter, the Chairman of your Committee addressed a communication to the Board of Governors of the Hebrew Union College.

The purpose of the projected Summer School is obviously to meet the interests and needs of the rabbinical profession under the stress and stimulus of experience and to supply what is academically called post-graduate work. It would conduce toward increased and intensified study, such as is demanded by a progressive profession, and would add to its efficiency and usefulness. In a certain sense, surely as a beginning, the Summer School might be regarded as a Continuation School, and would afford opportunity for maintaining an interest in and a loyalty to studies which had been begun and could, as a matter of course, not be completed in the school room. It would stimulate research work, for which the preoccupation of local and communal labors afford no occasion and through which these would be enriched. And it would encourage a sustained relationship between pulpit and academic institutions which would be reciprocally helpful. The elaboration and eventual publication of theses of a scholarly or suggestive or constructive quality could be welcomed as a contribution to, and the development and furtherance of rabbinical services to American Judaism. The curriculum of the Summer School should comprise, beyond merely disciplinary studies, such as are part of the curriculum of undergraduate departments of seminaries, those studies which are in keeping with the twofold object of reenforcing private studies and of enlarging the scope of usefulness of the rabbis in the new and developing scope of congregational and communal interests and functions.

This Curriculum would provide for the following subjects:

1. Studies in the history of the Jews, with special view to the gathering, coordination and critical valuation of sources.

2. Studies in the literature of the Jews, and their significance as to thought and influence. Under this head of Jewish literature, are meant all its periods and kinds, biblical, post-biblical, talmudical, and rabbinical.

3. Studies in Jewish theology and Jewish philosophy, and the bearing they have on the thought and life of the Jews of today, and, *vice versa*, the influence which the history of culture has had and has on them.

4. Studies on the life of the Jew, under the varying conditions of the past, and the modern circumstances. This would include a study of Jewish sociology, of the life-traditions which are at the heart of the Jew, or, it may be, are at the centre of the conflict between orthodoxy and reform.

5. Studies in the ethics of Judaism and the moral history of the Jewish people. These are subjects which are very near to the preaching function of the rabbi and essential to him as an interpreter and leader of communal movements. These studies have a practical importance of the first degree and should be provided for those who face the facts of modern Jewish life.

6. A Seminar on the application of Jewish thought and aims to the problems of the Jewish community in consonance with present day economic, political and social conditions and issues would assemble all for a helpful and, if possible, concerted activity.

7. Studies in the differences and agreements between Judaism and other religions, and, in the light of these, of the specific aims Jews have in the world, are urged upon every rabbi, and should be assisted by illuminating presentations and in a detached spirit.

The curriculum should be flexible, so as to adjust itself to personal needs, to respective congregational activities, to academic ambition, to specific specializations in studies, to interests in investigation, to constructive scholarship, and aims of organization of Jewish life.

The details of the form of organization of the Summer School, or Continuation School, or Post-Graduate School, might be entrusted to a committee of this Conference, which should be authorized to invite representatives of the several rabbinical institutions for consultation, and this your Committee proposes herewith. Such a Committee should deliberate on the constitution of the requisite curriculum, on the character of the organization, on the subvention and financial provisions, on the choice and tenure of the instructors comprising the faculty, as well as on the time and place of the sessions.

Respectfully submitted,

LOUIS GROSSMAN, *Chairman*,
HENRY ENGLANDER,
ABRAM SIMON.

The report of the Committee on Contemporaneous History was read by Rabbi Deutsch.

REPORT OF COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

GENTLEMEN: THOMAS G. MASARYK, the President of the republic of Czecho-Slavokia, recently celebrated his seventieth birthday. Professor Masaryk, a true liberal, has earned the gratitude of the Jewish
I people by his fearless advocacy of the innocence of Leopolard Hilsner, the victim of a ritual murder plot, at a time when the denunciation of this malicious slander, circulated to create prejudice against the Jews in the interest of politics, was an unpopular move. Masaryk has on this, as on previous occasions, shown that he values truth above expediency, and both from the human as well as from the Jewish point of view, your Committee considers it fitting that this Conference should express to the celebrated scholar and high-minded statesman its sincere wishes for a long and useful activity in his high office and for the prosperity of the country whose first executive head he is. Your Committee moves that this sentiment be transmitted to the Embassy of Czecho-Slavokia in Washington.

JUDAH THEODOR, the editor of the excellent critical edition of *Genesis Rabba*, recently celebrated his seventieth birthday. Your Committee proposes that a message of congratulation be sent to the
II meritorious scholar who has been compelled by political conditions to leave his home, and that the Executive Board be authorized to appropriate a substantial sum for the completion of his work and that all the members of this Conference be invited to support it by their subscription.

PROFESSOR IGNAZ GOLDZIHER, the famous orientalist of Budapest, recently celebrated his seventieth birthday. Professor Goldziher has, by his literary activity and especially by his work on
III Arabic Jewish literature, deserved well of the Jewish people. He also was at all times active in Jewish communal work. Your Committee, therefore, proposes that a message of congratulation be sent to the illustrious scholar, expressing to him the appreciation of his work on the part of the American rabbinate.

DR. JOSEPH S. BLOCH, at present a visitor in this country, will in a short time complete the three score and ten years of his active life. Dr. Bloch has by his literary activity won lasting fame as an apologist
IV of Judaism. It was due to his efforts both from the tribune of the parliament as well as in the public press that the malicious libel of August Rohling was refuted. Your Committee proposes that this Conference express its good wishes to this fearless champion of the Jewish cause.

The occupation of Rome by the troops of Italy on September 20, 1870, marks an epoch in modern Jewish history. The breach in the walls of Rome through which the first Italian troops marched, commanded
V by the Jewish captain, David Segre, was the event which led to the disappearance of the last ghetto in Europe. It is but fitting that Jews all over the world should commemorate the removal of this burning shame against civilization. Your Committee proposes that on the twentieth of September a message of congratulation be sent to the *Consorzio Delle Universita Italiane* in Rome.

The whole Jewish world mourns the untimely death of the great agriculturist, AARON AARONSON, who died as a victim of an aviation accident in France, May 15, 1919. Aaronson gained world-wide
VI fame by his discoveries, especially by the discovery of the wild wheat. He received the most alluring offers to teach at various universities or to enter the service of the agricultural department of this country. He declined all these offers in order to devote himself to his ideal, the development of the agricultural possibilities of Palestine. A genius in the world of science and an enthusiastic Jew, Aaron Aaronson, has earned the gratitude and admiration of the Jewish people, regardless of all differences on the ideal of his life. It is, therefore, fitting that this Conference express its profound sorrow at the untimely death of this noble man and convey these sentiments to the members of his family.

The death of the Grand Rabbin, ALFRED LEVY of France, which occurred on July 24, 1919, in advanced years, gives to this Conference the sad privilege of repeating the appreciation of the literary and
VII communal work of this leader in Israel expressed on the occasion of the fiftieth anniversary of his entrance into office. Your Committee moves that a message of sympathy be sent to the Central Consistory of France, and that at the same time a message of congratulation be sent to the present Grand Rabbin, Israel Levi, expressing to him the admiration of the Conference for the work which he has done in the field of our literature and to convey to him the best wishes for his official career.

Inasmuch as the hundredth anniversary of the birthday of the celebrated preacher, ADOLPH JELLINEK, occurs in 1921, your Committee proposes that the program of the next Conference contain a paper
VIII on the development of modern preaching among Jews with special reference to the work of Adolph Jellinek.

The death of RABBI SIGMUND MAYBAUM, of Berlin, which occurred July 31, 1919, removed from our midst a man who as preacher, author and scholar occupied a high rank in Israel. Your Committee
IX proposes that a message of sympathy be sent to the congregation of Berlin with the request that it convey the sentiments to the family of the deceased.

Yiddish literature lost one of its best representatives in the death of JACOB DIENESOHN, who died in Warsaw, September 2, 1919.

X We mourn in him a representative of the best type of Jewish literature, which to the remotest generations will keep alive the memory of an age replete with sorrow and suffering, but also distinguished by undying idealism and true devotion, as well as by domestic virtues which distinguished the Jewish people in all its tribulations and will forever be a testimony to the moral force of Israel's religion.

XI JACOB GUTTMANN, rabbi of Breslau, who died September 30, 1919, was one of the ripest scholars in the rabbinate of our age. Devoting himself to the specialty of his equally illustrious predecessor, Manuel Joel, he showed the great influence which Jewish thinkers of the Middle Ages exercised on the philosophy of their time and especially on Christian scholasticism. He has in this way helped to show the debt which the spiritual forces of the world owe to the Jews, and thus has lastingly contributed to the proper appreciation of Judaism in the life of humanity. Your Committee therefore suggests that a message of sympathy be sent to the Jewish congregation of Breslau with the request that these sentiments be communicated to the bereaved family.

XII The death of ARNOLD B. EHRLICH, which occurred in New Rochelle, N. Y., November 5, 1919, removed from our midst a man known to most of our members personally as well as through his writings, as one of the most ingenious exegetes. His work which was rendered possible through the interest taken in it by Jews of this country and also by our own organization will be a lasting contribution to the literature of this field of learning. It is but fitting that this Conference express its sorrow at the death of this meritorious scholar and convey the sentiments to his family.

XIII The death of the CHIEF RABBI SAMUEL KOHN, of Budapest, which occurred March 10, 1920, removed from our midst a man representing the noblest tradition of the modern rabbinate, combining ripe scholarship with communal activity in one of the largest congregations in Israel. To all students of Jewish literature, Samuel Kohn's name is familiar as that of a writer on various subjects mastered by only a few. Unable to give adequate appreciation of his activity, your Committee wishes on this ocasion merely to point to the pioneer work which Samuel Kohn did in bringing to the knowledge of the world the remarkable history of the proselytes which Judaism gained among the Magyar nation though racially so different. Your Committee proposes that this Conference express its sorrow at the death of this meritorious scholar and convey its sentiment to the congregation of Budapest and to the family of the deceased.

XIV A man of unusual devotion to the cause of Judaism was removed from our midst when death called LEON RAVENNA of Ferrara on March 21, 1920. Leon Ravenna, a jurist of high standing, honored by his fellow citizens with high offices in city and province, was a learned man, a devout Jew whose pen for more than 60 years was devoted to the service of Judaism. He was a shining example of

how loyalty to country can be combined with unswerving devotion to the cause of the Jewish religion and the Jewish people. Your committee proposes that a message of appreciation of the career of this noble worker in the cause of Israel be sent to the *Consorzio Delle Universita Italiane* in Rome whose vice-president the deceased was since its foundation.

In the death of HENRY MOSLER, the celebrated artist, which occurred in New York, April 21, 1920, American art lost one of its best representatives. This Conference has on previous occasions recog-
XV nized the service rendered to the Jewish people by men of this type. Your Committee suggests that this Conference go on record, expressing its admiration for the life work of this famous painter and send a copy of this resolution to his family.

It is the sense of this Conference that, according to the principles of Reform Judaism, and even according to traditional Jewish law, it is permissible, in case of necessity, to use unfermented wine for
XVI all religious purposes. The Conference, therefore, holds that it is not necessary for members of Reform Jewish congregations to seek and obtain exemption from the law of the land, so as to be able to use fermented wine for ritual purposes.

But while thus asserting its convictions, the Conference does not wish to impugn the motives of the large number of our Orthodox brethren, who conscientiously believe that fermented wine is indispensable for the fulfillment of their religious obligations. And the Conference believes that they have a perfect right to avail themselves of the exemption which the law of the land grants them.

Since this Conference met last, a series of probably unsurpassed afflictions has befallen our people. Massacres, pillages, famine and sick-
ness have raged among our brethren in central and eastern Europe.
XVII The historic theater of Jewish tragedies in the Ukraine once again witnessed a repetition of the terrible afflictions of the Cossak wars of the 17th century. It is unfortunately only too likely that the late afflictions have surpassed those of previous centuries in extent. To these visitations new sufferings were added in Poland. Finally, Hungary, where Jews lived for centuries in comparative security and where, of late, numerous co-religionists rose to high rank in the world of politics, science, literature and art has evidently fallen prey to medieval barbarism. At last even Israel's ancient homeland was stained with the blood of its sons. It is impossible to enumerate all the tragedies that have once more been the lot of the "Servant of the Lord, bruised and smitten, not for his own sins". Two facts, however, shall be especially enumerated. While our organization was assembled at its last session on the Sabbath, April 5, 1919, celebrating the ordination of the latest candidates for the American rabbinate, a terrible tragedy occurred in the city of Pinsk where thirty-five innocent victims were butchered in cold blood. On the first of April, 1920, the colony of Tel Hai was attacked by savage tribes and Joseph Trumpeldor died the death of a hero, de-

fending his brethren. On the fourth of April, Jerusalem for the first time in many centuries saw Jews slaughtered in the streets of the city. Other organizations have done what they could to raise a voice of protest against these atrocities and have endeavored, as far as possible, to render aid to the victims of the slaughter, but at this moment it is but fitting that we should pause in honor of Israel's latest martyrs whose fate has added an unfortunately long list to those whose names are inscribed in our blood-stained annals. Let us pause for a moment of silent sorrow to be followed by brief prayer.

The terrible suffering to which the Jewish people were subjected in the above named countries, especially in the Ukraine and in Hungary, makes it highly advisable that we obtain authentic information.

XVIII In this respect the report of the Commission sent to Poland, serves as an example of the usefulness of such investigations. It would seem possible to obtain such information even in the Ukraine, although that country has as yet no recognized government. It certainly would be possible to obtain definite information on the events in Hungary. Your Committee therefore proposes that the Executive Board enter into negotiations with the various national bodies representing the Jewish laity and approach the Department of State with the request that commissions be sent to the above named countries and that proper measures be taken to secure to the Jews the rights guaranteed to religious, racial and linguistic minorities by the treaty of Versailles.

One of the saddest tragedies in the tragic turn which the fate of our Hungarian co-religionists has taken was the arrest under the charge of high treason of RABBI IMMANUEL LOEW of Szeged. While

XIX we cannot form a definite opinion on this charge from this distance we feel morally certain that this aged scholar who has given so many proofs of his loyalty to his country, as his father and predecessor gave before him, could not have been guilty of disloyal acts. According to the latest advices which will have to be confirmed, the government recognized that he was a victim of an antisemitic plot and liberated him, although at the same time the passion of the mob was conciliated by his dismissal from office. Your Committee proposes that a message of sympathy be sent to Rabbi Immanuel Loew assuring him of the heartiest sympathies of the American rabbinate and expressing our conviction that even his enemies will recognize the error of their ways.

The sentence of a long term of imprisonment against Lieut. VLADIMIR JABOTINSKI, of Jerusalem, and a number of his associates whose only crime was to defend their co-religionists against an attack

XX by a mob when the constituted authorities failed to act has aroused just indignation all over the world. The official reports of interpellations in the British House of Commons give us a perfect right to assume the facts as stated to be true. Your Committee proposes that a request for the immediate liberation of these men be sent to the British

Embassy in Washington with the assurance that favorable action will result in cementing the feeling of friendship between the two nations.

While this Conference expressed first in 1897 and on subsequent occasions its disapproval of political Zionism your Committee deems it timely to revise this attitude. The Jewish homeland in Palestine
XXI is now an internationally acknowledged fact. It does not mean that the Jews of other countries are in any way affected in their citizenship. It merely means that the present Jewish population of Palestine shall be increased by immigration and that it shall receive a measure of autonomy under British rule calculated to redeem the country from centuries of misrule and neglect. Under these conditions your Committee proposes that this Conference express its sympathy with all activities which shall develop the resources of Palestine and raise the economic and intellectual state of its Jewish population.

The latest development in anti-semitic propaganda requires serious attention on the part of a body of men who, like their predecessors in olden times, are called upon to be teachers of their people and their
XXII spokesmen before the outside world. As part of this suggestion has been brought to your attention in the message of the President, your Committee suggests that our brethren abroad, fighting for their inalienable rights, be assisted in the cause which is not only their own, but is one which concerns the household of Israel. Your Committee suggests that the incoming Executive Board be charged with the study of such a plan, the details of which the Chairman of this Committee will always be ready to submit for consideration.

The last report of this Committee published in volume 29, page
XXIII 72-73, that an index of topics of Talmudic Haggadah be prepared is supplemented by the further suggestion that prizes for specimens of such an index be offered by this Conference.

PROF. MICHAEL GUTTMANN, of Budapest, has published two volumes of an encyclopedia of rabbinic law. This work shows a great amount of learning and, if completed, will be of immeasureable
XXIV value to the student. It is the first of its kind after the similar work by Isaac Lampronti which is now nearly 200 years old. It seems eminently proper that this Conference encourage the work of this scholar by a substantial subsidy. Your Committee suggests that the incoming Executive Board be charged with a plan to make possible the completion of this work, greatly hampered by existing conditions in Europe.

PROF. SAMUEL KRAUSS, of Vienna, known by his various pubcations, has ready in manuscript a work on Talmudic archeology which is a companion volume to his former work on that subject. The
XXV scientific character of the work of Prof. Krauss requires no commendation. A letter which he wrote to the Chairman of your Committee on the subject is submitted for consideration with the proposition that it be referred to the incoming Executive Board for favorable action.

The work of the scholarly author on Palestinian antiquities, A. M. LUNCZ, has been continued by his daughter who published another volume of the yearbook *Jerusalem* and of the collection of essays on Palestine. Your Committee considers it a duty which Jewish scholarship owes to the memory of the late scholar that this work be subsidized by purchasing a number of copies at the discretion of our Executive Board.

XXVI

Among the many sufferers from the war, the various institutions for defectives have a special claim on liberal assistance. Your Committee points especially to the institution for the blind and deaf-mute in Vienna and to the institution for the deaf-mute in Budapest, whose plight is really pathetic. In both cities some of the wards of these institutions are now nationals of another state. In Vienna the largest number of these dependent children are natives of Galicia and Bukowina, formerly Austrian subjects, but now subjects of a foreign and unsympathetic country. The rise of prices, the depreciation of the currency and similar causes would have created a serious problem under any circumstances. For the children, now alien subjects, the danger is imminent that they will be turned out on the street. These facts are only a part of the trouble. Your Chairman has received an appeal for assistance from the Jewish hospital in Karlsbad. This institution serves not a local but an international cause. The support has greatly fallen off, owing to conditions which need not be stated. Shall we stand unconcerned by the blood of our people? Your Committee considers it the duty of our Conference to arouse the sentiment of the public to these crying needs and to appeal to the Joint Distribution Committee for special attention to the charitable institutions in Europe crippled by the war, and above all to those who give eyes to the blind and speech to the dumb.

XXVII

The committee appointed to study conditions of the Jews in foreign lands who might be assisted by organized efforts in this country was dismissed owing to the inability of communicating with some foreign countries during the war. It would seem to your Committee that such activity could now be renewed, and it would be of greater importance than it was. In this connection two suggestions are submitted to your consideration. The Bene Israel of Bombay are a struggling community, which deserves encouragement and is willing to cooperate. Your Committee suggests that the publications of this Conference be sent to Jacob I. Aptekar, B. A. L. L. B., New Nagpader, Byculla, Bombay, for the Bene Israel reading room. The members of this Conference should also send copies of their own publications of English and Hebrew books that they can spare to this organization.

XXVIII

A very difficult problem in our legitimate missionary efforts is a reclamation of the small community of Chinese Jews in Kaifengfu. It is not to the credit of our feeling of solidarity which, it is sad to say, seems to exist more in the imagination of anti-semites than in our own midst that this work is done almost exclusively

XXIX

by Christian ministers. A year or so ago, Bishop White of the Anglican Church proposed to buy the site of the ancient synagog in Kaifengfu to erect a hospital there. He found almost no response on the part of the Jews. Your Committee fully realizes the difficulties of raising funds under the present conditions when all efforts on the emergency created by the war are felt to be insufficient to cope with this problem. Yet it would seem that higher objects face our future. Normal times should not be entirely lost sight of. Your Committee suggests that the Committee on Jews in Foreign Lands be revived and that it should communicate on the subject of missionary efforts among the Chinese Jews with Mr. N. E. B. Ezra, 52 Avenue Road, Shanghai, China.

The report was received and the recommendations were considered *seriatim*.

Recommendation I was adopted.

Recommendation II was referred to the Executive Board.

Recommendation III was adopted.

Recommendation IV was adopted by a rising vote.

Recommendations V-XV were adopted.

Recommendation XVI was referred to Executive Board for re-wording.

Recommendations XVII-XVIII were referred to the Executive Board.

Recommendations XIX-XX were adopted.

Recommendations XXI-XXII were referred to the Committee on President's Message.

Recommendations XXIII-XXIX were referred to the Executive Board.

It was moved and adopted that a Committee of three shall be appointed by the President for the purpose of consulting with the Joint Distribution Committee to see whether assistance cannot be rendered the rabbis and scholars who are suffering from the war, and also that additional assistance be rendered to such institutions which were not able to continue their work of relief on account of war conditions. The President appointed Rabbis Franklin, Simon and Philipson to represent the Conference at this meeting.

The Conference adjourned.

THURSDAY MORNING, JULY 1

The Conference assembled at 8:45 o'clock.

The opening prayer was delivered by Rabbi Harold F. Reinhart.

The report of the Committee on Book of Prayers and Meditations was read by the Secretary.

REPORT OF COMMITTEE ON BOOK OF PRAYERS AND MEDITATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: At the Meeting of the Executive Committee C. C. A. R. held in Boston, Mass., May 19, 1919, a committee of three ladies representing the National Federation of Temple Sisterhoods presented a resolution of that organization and made an earnest plea that the C. C. A. R. "prepare a book containing a series of biblical readings, one for every day of the year, these readings to make for hope, cheer, strength and confidence; these readings always to end with a prayer expressive of the best thought of the synagog liturgy".

Your Board considered this appeal very earnestly and decided to submit it to the members at large. An overwhelming number responded favorably. During the Summer of 1919 your President appointed the undersigned as Chairman and Abram Simon, Harry W. Ettelson, Harry Levi and Henry Fisher to act as a Special Committee to carry out this project.

As a result of his correspondence with the members of the Committee, the Chairman placed before the Executive Board at its meeting in Detroit, Nov. 3, 1919, a number of questions and asked for decisions to guide the Committee in planning the work assigned to it.

I. Shall the book be entrusted to one man who shall be given definite instructions as to the nature of the book desired, but entire freedom in its preparation, subject to the judgment of the Special Committee?

The consensus of opinion was that better results could be secured by having several authors collaborate in the production of the book.

II. In considering the nature and scope of the book, should these be directed to meeting the appeal of women alone?

It was agreed that the book should aim to meet the religious needs of men no less than of women.

III. Should the book aim to cover the whole range of the principles and precepts of the Jewish faith, or only such selections as might be deemed appropriate for inspiration, loyalty and consolation?

This was left to the judgment of the Committee.

IV. Should the readings and reflections be selected from the Scriptures and from Jewish sources alone?

All literature might be drawn upon, but all Jewish literature, especially the devotional literature, should constitute the principal sources.

V. What should be the general form of presentation?

To offset kindred non-Jewish publications which have made an appeal to Jews, it was agreed that there might be a page of readings for each day in the year following the Jewish Calendar in a general way, but not citing a definite date for the reading for each day.

VI. Of what should the readings consist?

Left to the Committee.

After careful deliberation the general thought formulated by the Chairman is as follows:

1. A Biblical or Rabbinical quotation on the theme of the day.
2. An appropriate poetical verse or two.
3. An original comment or reflection in prose consisting of a brief paragraph.
4. A simple and earnest prayer.
5. At the close of each week the Sabbath reading is to be a more extended original meditation covering the reflections of the daily readings of the previous six days and impressing the Jewish sentiments and principles they embody.

VII. What should be the method of procedure?

Secure one person to prepare each of the five (5) distinct parts of the work.

The men who were solicited to undertake the several parts of this work met in New York City in March, 1920, and discussed the whole matter in detail, and each one assumed a definite task to be reported on at a meeting to be called by the Chairman.

Unfortunately owing to a critical illness and protracted period of convalescence, this meeting has never been called by the Chairman who has felt compelled to send his resignation to the President.

Respectfully submitted,

HENRY BERKOWITZ, *Chairman.*

The report was received and adopted.

The consideration of the report of the Committee on Contemporaneous History was resumed. (Page 71.)

The report of the Committee on Survey of Jewish Religious Conditions was presented by Rabbi Wolsey.

REPORT OF COMMITTEE ON SURVEY OF JEWISH RELIGIOUS CONDITIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Survey of Jewish Religious Conditions was first created at the Detroit Conference of 1914, when in response to a recommendation of the President, it was there decided to undertake such a careful and detailed survey of Jewish religious conditions as not to incur the criticism of being "led astray by unsound diagnosis and fallacious analysis and alluring remedies". Each year this Committee for one reason or another has simply reported "progress", and left to succeeding members of the Committee no tangible data or investigations upon which to work out and present to the Conference a thoughtful and helpful appraisal of the religious condition of American Jewry. It fell to the lot of this Committee to approach the task as though it were a new obligation, and with but limited financial resources to present to the Conference a survey which, while it might fall short of the requirements which expert students would demand of so important a study, might, nevertheless, point the way to more detailed considerations for future Conferences, and not be entirely devoid of stimulus for earnest discussion of a theme in which is involved the spiritual welfare of our people.

It must be remembered that a work of this character must of necessity be pioneer. An evaluation of our religious life has never before been presented in a way that aims to be comprehensive and coherent, and if the study which we present today to the members of the Conference seems to be inadequate or incomplete, we must bespeak the indulgence of our brethren when we suggest to them the almost insurmountable obstacles that stood in the way, the insufficient time which the demands of our profession denied our members, the slender resources of the Conference which forbade our engaging experts and surveyors, and the inherent difficulties which lay in the very nature of the task of appraising a spiritual experience.

At the October meeting of the Executive Board the Chairman prepared a method of undertaking the survey which received the approval of all the members of the Board. This method comprised the subdivision of the Survey into different departments, for each of which a member of the Committee was to hold himself responsible. These departments were divided as follows: "What is the Real Influence of Judaism as a Religion upon the Jew of Today"; "How has Immigration Affected the Religious Situation"; "The Decay of Theology in Popular Religion"; "Does Sunday School make for a Religious Consciousness"; "Social Service and Religion"; "What is the Situation in Orthodox Judaism"; "What is the Influence of the Synagog?"

At the last moment two of the members of the Committee were unable to complete the assignment which they had accepted early in the year. We, therefore, are presenting five of these studies at this session

in the hope that they will elicit from the Conference the serious discussion which their conscientious study merits at your hands.

It is almost needless to say that these studies are entirely individualistic. In the very nature of things they cannot be offered as a committee report. Though each paper has been submitted to the whole committee, the writer of each paper is alone responsible for the matter, the conclusions and the recommendations to be found therein.

Respectfully submitted,
LOUIS WOLSEY, *Chairman.*

Papers on various phases of the subject were read by members of the Committee, namely: "How Has Immigration Affected the Religious Situation", by Rabbi Morris S. Lazaron; "Social Service and Religion", by Rabbi Martin Zielonka; "Does the Sunday School Make for a Religious Consciousness", by Rabbi Louis Grossman; "The Decay of Theology in Popular Religion", by Rabbi William H. Fineshriber; "What is the Real Influence of Judaism as a Religion on the Jew of Today", by Rabbi Samuel H. Goldenson. (Appendix G.)

The discussion was opened by the Chairman of the Committee, Rabbi Wolsey, and was participated in by Rabbis Marcuson, Cohon, Tarshish, Feldman, Clifton H. Levy and Franklin.

It was recommended that the President be authorized to appoint a Committee on Draft of Method and Organization of Instruction and on the Training of Teachers for Religious Schools.

It was moved and adopted that the report be received and the various recommendations contained in the papers be referred to the Executive Board for suitable action.

The Conference then adjourned.

FRIDAY MORNING, JULY 2

The Conference assembled at 10:15, the President, Rabbi Franklin, in the Chair. The opening prayer was delivered by Rabbi Joseph Fink.

The report of the Committee on Jewish Social Ethics was read by the Chairman, Rabbi Schulman.

REPORT OF COMMITTEE TO PRESENT A DRAFT OF JEWISH ETHICS BEARING UPON CURRENT QUESTIONS.

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee, appointed to present a "draft of Jewish Ethics, bearing upon current questions, with recommendations for making these principles more effective in the social conflicts now raging," as suggested in the Message of the President last year (Yearbook C. C. A. R., 1919, page 96), begs to submit the following report:

The unprecedented catastrophe of the world-war has intensified the social conflicts, by unsettling men's thought and shaking human institutions. The Central Conference of American Rabbis feels it its duty at this time to proclaim certain fundamental principles of life, as taught by Judaism, inasmuch as Judaism has always made civic virtue and social righteousness, respect for law and order, integral elements of religion. We conceive these fundamental principles to be indispensable for the individual's realization of life's purpose, and for the preservation of society, so that a nation and state may be built up in which God can be said to dwell.

The foundation of right living is the recognition of God, in whose image man has been created, and the acknowledgement of individual and national responsibility to Him. The worth of life does not consist in material possession. And, therefore, its purpose cannot be said to be fulfilled merely by the multiplication of comforts and luxuries and their universal distribution. The conflicts about the division of the products of human effort in our civilization, which now loom so large in men's thoughts and overshadow all other interests and threaten to disrupt society, are the expression in all the elements of our complex society, of the selfish will to power, and of a narrow and one-sided interpretation of life's meaning and purpose. What men so passionately fight about is, after all, only the material wherewithal of living. At best, it is a means; it can never be an end in itself. It does not touch the essential values of life.

Judaism teaches that man must acknowledge the existence of the holy God, and that man ought to imitate God, so that in freedom, human life, by thought and conduct, becomes moralized and sanctified. This imitation of the holy God, who is the source and ideal of our own holiness, is fully described in the first eighteen verses of the nineteenth chapter of Leviticus. This section of Scripture begins with the appeal to the individual's freedom and responsibility in seeking life's object, which is holiness, or moral perfection. It ends with the words, "And thou shalt love thy neighbor as thyself." In this small compass of Israel's Torah, or Jewish teaching, we find the fundamentals of personal and social ethics. It gives an ideal for man's striving, for social and national achievement. It teaches freedom of the individual and commands reverence for authority. It presents justice as the ideal goal in human

relations. It makes love the impelling motive; and it trusts to moral education, to peaceful cooperation of the members of the commonwealth, as the methods for reaching that goal. It emphasizes the solidarity of human brotherhood, in the form of the Nation, in which the individual finds his setting, and in whose welfare and salvation he can alone work out his own. It inculcates a beneficent sympathy, whose object is not merely the native. The righteousness and love of the community embrace the stranger. And later in the chapter, in verse 34, we are distinctly taught that, "the stranger that sojourneth with you, shall be unto you as the home-born among you, and thou shalt love him as thyself".

Applying these fundamental principles of our religion to the present world-crises, and especially to the moral, social and national problems of our own beloved country, we hold that all men are responsible for their own welfare. Responsibility is individual. The issues of life are determined, and the supreme rewards obtained in the heart of the individual. What his life will mean will depend upon his own self-culture and self-denial. No one can rob him of his moral achievement and spiritual satisfaction in realizing his life's purpose. This achievement and satisfaction depend exclusively upon his own sense of moral responsibility, upon his own service, proportioned to his ability, upon the honesty and justice, the sympathy and lovingkindness, with which he himself enriched his life. And upon his own faith in the meaning of his life, as purposed by his divine Maker and Father. Neither heredity, nor social conditions, nor any circumstance, can destroy this responsibility. Man, with the help of God, is the fashioner of his own life.

If man is to be responsible, he must be free. This freedom, the community, the state, the nation, must promote and protect. For the community, in great measure, determines the conditions of the individual's life, and draws the limits within which individual responsibility can operate. Therefore, our free American democracy must safeguard perfect freedom of thought and speech. The dangers of our time are the extremes of an anarchy that would seek, with violence, to destroy our institutions, and of a reaction, that in panic would seek to crush the individual's freedom. Our country must avoid either evil. In a free country there can be no justification for any violent revolutionary action. The thought of the individual, or the minority, must, in patience, wait until it converts the majority. Universal suffrage and the respect for the ballot cast, preclude any necessity for and condemn any manifestation of violent action. If the thought of the minority resorts to force it must expect to be crushed by the force of the majority of the nation, in self-defense of the institutions which express its life. On the other hand, every minority must have the right to express freely its thought and recommend for free discussion whatever political, economic, or social theories it may hold. To suppress such minority views by force, or by legislation, which deprives them of free utterance, is, as experience teaches, to in-

crease their influence, and to draw them from the path of peaceful evolution on to that of revolution.

If the individual is to be free, the nation must also see to it that he has absolutely equal right before the law, that he is given the fullest opportunity to unfold whatever abilities he possesses, unimpaired, by the special privilege, or the unjust exploitation, which may be afforded to any individual or class, by unjust laws. Justice is the ideal of the state. It is the animating soul of a nation, that is to be exalted by righteousness. And justice, according to Judaism, is the supreme virtue for the individual, as well as for the whole community. When the best definition of religion was given by the Prophet Micah, he first mentioned "to do justice," and then he added. "to love mercy, and to walk in humility with thy God." Justice is the ideal goal. What social justice is, at any particular time, cannot be expressed in any one formula. To attempt it would require omniscience. Because justice means the giving to each the exact measure of power, possessions, influence and enjoyment, due to ability, service, the merit or demerit of conduct and genius. The establishment of perfect justice, needs a perfect intelligence, plus a perfect conscientiousness. Judaism does not teach any particular social or economic theory. It does uncompromisingly emphasize what is more important than any theory, the just and righteous relation between all human beings and all so-called classes. Justice, therefore, is a constantly growing conception, into which men are feeling their way through their mental and moral education, and which they are applying to life, as the result of experience.

Law is the expression of the community's sense, for the time being, of what is justice, of what is right and good. The individual must respect the authority of government and of existing law. With the development and perfecting of the community's sense of what is just and right, law should keep step. The change in law, registers the growth of the communal conscience and the advance in justice and humanity. Justice is thus the ideal regulating life. Negatively, it forbids all falsehood, lying, oppression, exploitation, appropriation of property and power, by individual or mass, through brutal force. It stands above all differences of men. It tells us to do no unrighteousness in judgment. "Neither to respect the person of the poor, nor to favor the person of the mighty."

Applied to our present problems, justice requires the recognition that the total production of social effort is the result of three factors, of labor, of mind and of the savings from past effort, which are called by the technical name, Capital. These three factors have cooperated to produce our present civilization, with all its defects and with all its virtues, with all its weaknesses and with all its tremendous strength and power for good. Just distribution would mean the righteous division and distribution of the product as a just reward to each of these elements. And what this reward is cannot be arrived at by threats, nor by the forcible domination of any one element. It can only be reached by honest

thinking, free discussion, a genuine love of the right, and a subordination of any greed or lust for power, to what is right. Man's highest purpose in life is not to get the largest share of the product, but to realize justice.

As justice is the ideal goal, so love of the fellowman is the motive that should urge us in striving after that goal. We want justice for our fellowman, because we sympathize with him. We would better his condition. We want to do to him, as we would be done by. And we would not do to him what we would not have him do to us. Justice must, therefore, be supplemented by the sympathy, by the lovingkindness, by the mutual helpfulness, by the spirit of brotherhood—in a word, by humaneness in dealing with our fellowman. If we truly aim at justice, and in the daily practice, in the actual relation of employer and employe, or representatives of capital and representatives of labor, we are animated by a spirit of mutual respect and mutual good will, we cannot help moralizing and sanctifying the life of the individual and the community, so that we build the kingdom of God on earth.

The individual's freedom, responsibility, the fullest measure of his influence, according to his powers, natural and acquired by education, in short, his *personality*, are safeguarded by property. The institution of property is the expression of personality. History teaches that the freedom of the individual grew in proportion as the individual became emancipated from his complete submergence in the community or the nation, in proportion as he possessed property, which was the measure of the freedom, of the power and influence of his personality. Therefore, one of the fundamental commandments of Judaism is "Thou shalt not steal". This applies to the capitalist and to the laborer, to every class, to the majority as well as the minority. Justice does not mean the intentional disregard of the inequalities of ability and service, but the equitable division and distribution of the social product, according to these inequalities. The individual's freedom can only be safeguarded by the institution of property. On the other hand, the individual is obliged to feel that greater than he, is the nation to which he belongs. According to Jewish teaching, God is sanctified, not in the isolated, hermitlike life of the individual, abstracted from the community, but rather in the full manysided life of a nation or society, living by the free cooperation of men and women, imbued with the spirit of justice and lovingkindness. Loyalty to the nation, therefore, is the supreme test of the individual's unselfishness. Loyalty to the whole people, of which he is part, is the finest expression of his freedom, happily harmonized with the social authority, which makes that freedom possible, and insures its peaceful opportunity. Justice is the goal, love is the motive, and peaceful cooperation is the method by which man can realize the presence of God in the life of the community.

Our American democracy offers the greatest opportunity in history for the realization of the fundamental principles of right living. The American nation is made up of men and women of various races and

creeds. Native and so-called stranger, are governed by one law, and have equal rights. And there is nothing to prevent the stranger becoming, in spirit, a native. And, sometimes, the stranger is a better American, in spirit, than many a native. Our beloved land is the hope of mankind, because of the humanitarian character of the American nation. This nation, with its ideals, as expressed in the American spirit, is, therefore, greater than any class or individual. It stands above all conflicts. Our first loyalty is to our country, to Americanism, which means freedom of the individual, the establishment of justice, and the emphasis, above all racial distinctions, of our common humanity. When all racial prejudices will be overcome, our country will completely realize, as it now politically and socially foreshadows, the ideal for a national life, described by a Hebrew Prophet, who said, "Have we not all one Father, has not one God created us all, why do we deal treacherously every man against his brother"? The worth of life for us as individuals of Jewish faith, and as Americans, the worth of life for all human beings, is to be found in the moral and spiritual good contained in the recognition of the Divine Father and our imitation of Him through justice and love in human brotherhood. And when all nations shall regulate their life by this spirit, then they will realize the vision of our Prophets, they will pilgrim to the mountain of the Lord. They will learn of His ways and walk in His paths. They will then learn war no more. There will be a union of peoples. And the world will have peace, because peace will be the effect of righteousness.

SAMUEL SCHULMAN, *Chairman.*
LOUIS GROSSMANN, FELIX A. LEVY,
JOSEPH S. KORNFELD, HORACE J. WOLF.

It was moved and adopted that action on the report be postponed until after the reading of the report of the Commission on Social Justice. For final action on report, see page 100.

The report of the Commission on Social Justice was read by the Chairman, Rabbi Wolf.

REPORT OF COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: Teachers and Sages in Jewish ranks have stressed in every age the need of applying the religious principles of Judaism to the problems of life. Therefore a statement by the Central Conference of American Rabbis setting forth its views on the perplexing social problems of our times is in complete accord with historic tradition, for, long

ago, the great prophets of Israel gave voice to those ideals of Social Righteousness which today are recognized as the goal toward which humanity should strive.

1. The Conference holds that the question of industrial peace and progress, which overshadows all other domestic problems, ought to receive immediate attention and can be solved only on the basis of justice to all, and in the light of the welfare of the state.

Therefore, the Conference recognizes the right of labor to organize and to bargain collectively through representatives of its own choosing as an instrument by which to secure its rights at the hands of employers. It further recognizes the right of labor to share more equitably in determining the conditions of labor as well as in the reward.

At the same time the Conference declares it to be the obligation of labor to perform faithfully and energetically the work for which it is justly paid, and that, as hours are reduced and wages increased in keeping with the modern standards of life and happiness, labor should not relax, but intensify its efforts both as a return to the employer and out of regard for the public welfare. The Conference condemns all slacking and sabotage, and denounces as subversive of the safety of society and of the well being of the Republic the use of violence in industrial disputes. It calls upon labor as well as upon capital to exhaust all the resources of peaceable settlement before resorting to the strike or the lockout. It maintains the welfare of the public to be supreme above the interests of any class or classes.

2. The inequalities of living and earning conditions, intolerable even before the war and rendered still more flagrant as a result of the world upheaval, demand immediate adjustment. The Conference commends heartily the exercise of initiative and the reward of application and talent on the part of capital and, at the same time, emphatically denounces the widespread exploitation of the people in the matter of the necessities of life. The Central Conference of American Rabbis calls upon the constituted authorities to restrain and discipline all profiteers and manipulators who make the lot of the people hard and bitter with want and privation. It strongly disapproves of the substitution of secret agreements in place of open competition as a result of which prices are raised artificially and unnecessarily. It condemns officials, both in high and in low places, for failure to enforce the laws designed to curb extortion; more so, it denounces such officials and semi-official agencies as deceive the public with pretended activity against malefactors. It likewise condemns those labor groups which take advantage of abnormal conditions to diminish their output deliberately, thereby seriously affecting public welfare.

3. The Conference calls upon all citizens to honor and to cherish the historic ideals and institutions which have guided the builders of America since its foundation and which have rendered it distinguished among nations. It admonishes all to reverence and to obey the Constitution of

the United States as the bulwark of liberty, security and happiness, and to respect all the statutes and ordinances of Federal, State and Municipal Governments. It condemns any and all violations of law and any and all defiance of constituted authority, and declares its solemn faith in the adequacy of the legal and peaceable processes by which changes may be made and which are provided by the Constitution. At the same time the Conference asserts the right of all citizens to strive for changes in the law and to protest against abuses of power and the denial of Constitutional rights. It declares its abhorrence of all interference, whether by private citizens or by officials, with the exercise of freedom of speech, oral or written, and of freedom of assemblage, both of which are guaranteed by the Constitution. And it further condemns the use of private police under the guise of and in the capacity of public administrators of the law as tyrannical and conducive to injustice and violence.

4. The Conference urges the nation to keep the gates of our beloved republic open, under reasonable restrictions, to the oppressed and distressed of all mankind in conformity with its historic role as a haven of refuge for all men and women who pledge allegiance to its laws. It favors systematic and comprehensive measures for the distribution of immigrants and for their speedy assimilation to American ideals and modes of life. It demands of immigrants a full measure of work and loyalty to its institutions as a proper return for the opportunities, protection and liberty they enjoy here. It advocates the deportation by proper judicial procedure of aliens, who advocate or use violence in an attempt to overthrow the Government, but without severing them from their domestic ties, and only after public trial and conviction by Courts of Law.

5. The Conference declares its abhorrence of lynching and denounces all who share in or abet this brutal practice. It advocates the enactment of legislation which shall make lynching a Federal offense.

6. The Conference urges as axiomatic the following industrial norms, which have been stressed in previous declarations of this Conference, viz., the legal enactment of an eight-hour day as a maximum for all industrial workers; a compulsory one-day-of-rest-in-seven for all workers to whom shall be assured the right of observing their Sabbath in accordance with their religious convictions; the regulation of industrial conditions to secure for all workers a safe and sanitary working environment with particular attention to the special needs of women; the abolition of child labor and the raising of the standards of age wherever the legal age limit is lower than is consistent with moral and physical health; adequate workingmen's compensation for industrial accidents and occupational diseases and provision for the contingencies of unemployment and old age.

The Conference is all the more intent on the dissemination and adoption of the principles advocated in this Declaration because they are founded on the eternal truths announced by the teachers and rabbis in Israel.

The Central Conference of American Rabbis solemnly calls upon the Jewish citizens of the republic, and especially upon the Jewish leaders of industry, to take the initiative in the creation and the promotion of a spirit of fellowship and justice in the industrial relations of our country and thus give practical effect in these critical times to the teachings of our religion.

Respectfully submitted,

HORACE J. WOLF, *Chairman.* EPHRAIM FRISCH,
ABRAHAM CRONBACH, CHARLES B. LATZ,
RUDOLPH I. COFFEE, NATHAN STERN,
SOLOMON FOSTER, RICHARD M. STERN.

It was moved and adopted that copies of the two reports be printed at once and be furnished to the members, and that discussion of both reports be postponed until the members shall have had time to study them. (Page 100.)

The reading of the report of the Committee on Contemporaneous History was concluded. (Page 71.)

The resolution referring to the taking over of the Journal of Jewish Philosophy and Lore was taken up for special consideration. (Page 103.)

The Conference adjourned.

FRIDAY AFTERNOON

The Conference reassembled and a paper by Rabbi Samuel Koch on The Problem of the Unsynagoged was read. (Appendix E.)

An address was delivered by Prof. I. Leo Sharfman of the University of Michigan on Religion and the Synagog. (Appendix F.)

It was moved and adopted that a rising vote of thanks be tendered to Prof. Sharfman and that the Executive Board be instructed to reprint the address in such numbers as they think advisable for distribution.

It was further moved and adopted that the philosophical discussion set for Saturday afternoon be limited to one and a half hours and that the remainder of the afternoon be devoted to the discussion of the two papers.

The Conference then adjourned.

FRIDAY EVENING

Divine services for the Sabbath were held at Berith Kodesh Temple.

The opening prayer was delivered by Rabbi David Rosenbaum.

The Evening Service for the Sabbath from the Union Prayer-Book was read by Rabbi Louis Bernstein. The Conference Lecture was delivered by Rabbi Morris M. Feuerlicht. (Appendix B.)

The benediction was pronounced by Rabbi Fred Cohn.

SATURDAY MORNING, JULY 3

The Conference assembled for divine services. The opening prayer was delivered by Rabbi Richard M. Stern. The Sabbath morning service from the Union Prayer-Book was read by Rabbi Samuel Thurman.

Rabbi Samuel N. Deinard read the weekly portion from the Torah. The Conference sermon was delivered by Rabbi Harry W. Ettelson. (Appendix C.) The benediction was pronounced by Rabbi Eugene Mannheimer.

SATURDAY AFTERNOON

A philosophical discussion on the topic, "The Free Will of God", based on *Moreh Nebukim,* part II, excerpts from chapters 18 and 22, was led by Rabbi David Neumark.

After the discussion the consideration of the paper read by Rabbi Koch on the preceding afternoon (page 90) was resumed. The discussion was participated in by Rabbis Rosenwasser, Sarasohn, Tarshish, Philipson, Calisch, Rosenau, Neumark, Goldenson, C. H. Levy, Zielonka, Foster and Koch.

The Conference then adjourned.

SUNDAY MORNING

The Conference assembled at 10 o'clock, the President, Rabbi Franklin, in the Chair. The opening prayer was delivered by Rabbi Henry Barnston.

The following amendment to the By-laws was offered and unanimously adopted:

That Art. IV, Sec. 1(c) be amended to read: On Jewish Religious Educational Literature, etc., and that Sec. 4 be amended to read:

The Conference representatives on the Board of Editors of Jewish Religious Educational Literature shall cooperate with the representatives of the Union of American Hebrew Congregations in the preparation of suitable books on Jewish Religious Educational Literature.

Part of the report of the Committee on Resolutions was read. (Page 101.)

The report of the Committee on Revision of the Union Prayerbook was read by the Chairman, Rabbi Philipson.

REPORT OF COMMITTEE ON REVISION OF THE UNION PRAYERBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Up to yesterday it appeared that the Committee on Revision of the Union Prayerbook would have no report to make this year, owing to the unpardonable delay on the part of the printers of the prayerbook. As you will recall, the manuscript of the second volume was submitted at the meeting of the Conference in Cincinnati in April, 1919. In accordance with resolutions adopted at that meeting it was the purpose of the Committee on Revision to submit the printed manuscript to all members of the Conference, with the request that suggestions and corrections be sent to the Secretary of the Committee. The Committee on Revision was then to have had a meeting for the consideration of these suggestions and corrections. Thereupon the book was to be finally printed. Despite all urging, the printers did not finish the work. Promises were made which were broken. Owing to the lateness of the day upon which the printed manuscript was finally delivered, namely, June 3, it has been impossible for the Committee on Revision to carry out the instructions of the Conference in time to have the book ready for the coming holy days. The Committee expects to meet sometime during the present session of the Conference. It is with extreme regret

that we make a report of this kind. The Committee is entirely blameless. Had the printers not subjected us to this annoying experience, the book would have appeared from the press long ago.

Respectfully submitted,
DAVID PHIPLISON, *Chairman*,
EDWARD N. CALISCH,
HYMAN G. ENELOW,
LOUIS GROSSMAN,
ISAAC E. MARCUSON,
JULIAN MORGENSTERN,
WILLIAM ROSENAU,
SAMUEL SCHULMAN,
JOSEPH STOLZ.

It was moved and adopted that the time for members to send in their corrections be extended to November 1st; that the Committee should then meet and consider the suggestions sent in and the Publications Committee should then be instructed to have the book ready for the market by April 1, 1921.

The report of the Committee was then adopted.

Rabbi Frisch asked unanimous consent of the Conference to speak on the matter of the prayerbook, and the request having been granted, it was moved and carried (vote 36-26) that the matter of the prayerbook be reconsidered and that the discussion of the revision of the prayerbook be reopened. (See below.)

It was moved and adopted that the Executive Board be informed that it is the sense of the Conference that it would be well to leave half of the second day of each convention free for committee meetings.

The Conference adjourned after singing "America".

SUNDAY AFTERNOON

The Conference reassembled and the discussion of the report of the Committee on Revision of the Union Prayerbook was resumed.

Rabbi Frisch—I have asked for the reopening of this discussion because I feel there is a need, not only an individual

need, but a need felt by many of the members with whom I have spoken, that the revision of the prayerbook be more extensive than that which has been carried out by the Committee. While I have sent in some corrections since I have received the book, I feel that, in view of the long time that has elapsed since the appointment of the Committee and the changes through which we and the whole world have passed since that time, it would not be unwise to reconsider some of the prayers and some of the statements contained in the book. Some of them seem to me to be contrary to what we preach or what we believe, and I do not think that we ought to have in our prayerbook things that we do not believe. There is altogether too much whining in the prayerbook. It makes it offensive to the modern mind, especially to one used to the cultured surroundings of a big city. The prayerbook as it now stands does not satisfy a large part of the laity as well as the rabbis. The whole spirit of it is one of self-abasement and self-blame. There is too much appeal to God and not enough to the individual. We are constantly speaking to God instead of about Him. Let me cite a few examples: "I have chosen to walk in darkness." I claim that I do not choose to walk in darkness. There is constant reference to animal sacrifices. We have outgrown this and it is abhorrent to the modern mind. In the readings for the afternoon of Atonement there are many fine passages, but there ought to be a different type of passage. For instance, there should be essays on simple ways of internment, on caring for the remains of the dead, about extravagant monuments and passages of similar character. I believe that the whole idea of the prayerbook has been unprogressive, and that the Committee is not hospitable to new ideas.

Rabbi Philipson—I understand that there is a great deal of restlessness among the members about the prayerbook and its revision, and if possible I should like to quell that restlessness. When Rabbi Frisch asked if I would object to his reopening this question, I said: Not at all, for I know there are things that are troubling him and other members of the

Conference which all of us would like to see settled. The Committee has done what it was instructed to do by the Conference. It had no authority to bring out a new prayerbook. It is much easier to criticize than to do the work. You have all been requested and appealed to, and asked to send in corrections or criticisms, and I can assure all of you gentlemen that every suggestion has received consideration. Of course, all the suggestions have not been adopted. I do not agree with a number of things that the previous speaker has said. A little self-abasement is good for the modern Jew. I believe that the passage cited by the speaker was ill-chosen. I have chosen to walk in darkness and many of my people have chosen to walk in darkness. God did not want me to do it. It will not hurt our people once in the year on Atonement Day to look the facts in the face. Now it is possible for the Conference to do but one of two things. Either to tell the Committee to go ahead with its work, for the members to send in their suggestions and criticisms, and the Committee to give them careful consideration, or for the Conference to reconsider its action at Detroit and instruct the Committee to get out an entirely new prayerbook along the lines of the modern prayerbooks of other churches.

It was moved and seconded that the Committee on Revision of the Prayerbook shall use only such material from our present Holy Day Prayerbook as shall not be out of harmony with modern spiritual ideals and sentiments, and shall, in addition, include other devotional material as shall voice the needs and aspirations of the present day; that the Committee again invite the members of the Conference to contribute suggestions and material towards the revision; that the Committee continue its revision of the prayerbook, with due consideration for such contributions, and submit the manuscript to the members before April 15th, and that the consideration of the revised manuscript and report of the Committee form the program of an entire session of the 1921 Conference.

An amendment was offered and seconded that the present

structure of the order of prayers as found in the prayerbook shall not be interfered with.

Rabbi Sarasohn—I would not have the slightest objection to the embodiment in the prayerbook of every kind of prayer that is in harmony with the modern spirit, but at the same time I should seriously object to the omission from that book of anything that reflects the traditional spirit of our prayers; retaining, in other words, everything that has the traditional spirit, and in addition, putting in anything that is in harmony with the modern spirit. I would therefore like to ask, Is it merely the intention to amplify our prayerbook and embody therein such prayers as individual members may contribute, or is it Rabbi Frisch's wish that we write an entirely new prayerbook?

The Chair—I think, Rabbi Sarasohn, that according to this resolution, Rabbi Frisch contemplates the practical re-writing of the prayerbook.

Rabbi Frisch—I had no intention and no desire to change the general outline of the prayerbook. On the contrary, I wrote to the Committee that I admired it, but I do have in mind the need of re-writing much of it, for I believe that a great deal of it is out of harmony with the spirit of modern days.

Rabbi Philipson—I did not intend to speak at this juncture of the proceedings, but possibly if I speak first it may make some things clear and do away with much of the discussion. We must know what the motion means. "That the Committee on Revision of the Prayerbook shall use only such material as shall not be out of harmony with modern times, and shall include such as shall voice the needs and aspirations of the present day. That the Committee shall invite the members to contribute, and shall re-write the prayerbook with due consideration for such contributions." Rabbi Frisch states that he is willing for the traditional form of prayerbook to

be retained, but it shall be in harmony with modern spiritual ideals. Who is to decide this? What will appeal to one as the modern spirit may not appeal to another. With Rabbi Frisch it means that we shall pray to the congregation and not to God—that the prayers shall be about God and not to God. I think that there is a great deal in the prayerbook which is in accord with the modern spirit. I know there is a certain dissatisfaction with the prayerbook both among the members of the Conference and among certain of the laity. There are those who feel that there are certain things which do not appeal to a certain element in Israel—too much self-abasement. Do you want these things removed altogether—to take away from the book its whole traditional character? You cannot remove such passages and keep in line with the traditions of Israel. Of course it is in the power of the Conference to re-write the whole prayerbook, but you cannot write one that is going to satisfy all the members.

Rabbi Goldenson—From the character of the discussion which we have been having, it seems that we are more interested in certain words and phrases used by Rabbi Frisch in his criticism of the revised prayerbook than in the prayerbook itself, and in the kind of revision that it should undergo. Almost every speaker showed a greater concern about my friend's language than about the earnestness with which he sought to present to us the need of reconsidering our action with reference to the book. Now let us forget for a moment his words and his methods of presentation and think about the prayerbook as the expression of the religious consciousness and spiritual aspirations of our people. Many times during this convention we have been challenged to a more spiritual and more inward appreciation of our sacred heritage, a more searching examination of our lives and a finer interpretation of our destiny. We all were stirred by these appeals and we all applauded them. Many of us have felt during this convention a new spirit abroad in our midst and we have eagerly welcomed it. We want more spirituality, we want more inwardness. And I dare say it is in line

with such yearning for finer spiritual values and experiences that this prayerbook is being carefully examined and scrutinized. For this prayerbook is the one we use on the holiest of our days, on the days of solemn self-searching. The high holidays, whatever else we may think about them, are yet our most sacred possessions. Our people do come on these days and they are susceptible to some spiritual influences then. They are precious days to them. They are precious days for every religious teacher among us. Because these days come only once a year, and because on Yom Kippur our services are so long, we must be especially careful to give our people only such prayers as will hold their attention and appeal to their better nature and finer sensibilities.

The rabbis are unable to get the point of view of the laymen and sense their reactions to the prayerbook. We know the Hebrew originals, and our minds are filled with traditional, historical and literary associations which compensate; but we must not forget that the young man or woman brought up in a modern home and having some education and culture—and not knowing Hebrew—reads our prayers and takes them at their face value. If their sentiments are simple, pure and high, they are satisfied and ennobled by them, and if they offend against their ethical or spiritual sensibilities they draw away from them and speculate upon the crudeness of their ancestral faith.

Let me illustrate what I mean. Let me read to you from the scriptural portion assigned to be read on Yom Kippur afternoon:

"And when ye offer a sacrifice of peace-offering unto the Lord, ye shall offer it that ye may be accepted. It shall be eaten the same day that ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt with fire. And if it be eaten at all on the third day, it is an abomination; it shall not be accepted. But every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of the Lord and that soul shall be cut off from his people."

Think of it, on this most holy of days, on the day whose

chief message is repentance, forgiveness and mercy, to read a passage that contains such a severe and unyielding and merciless notion of punishment for a crime that to a modern man is so trivial, and this punishment, mind you, is commanded by God. This certainly is not the God to whom we pray for forgiveness, the God who dwells with the lowly and with the contrite of heart.

You say this is from Scripture. I answer that I do not care where it comes from. I should hate to think that Hebrew literature is so bankrupt in religious material that we have to use a passage of this sort.

Then we are told that we must not break with catholic Israel. I do not know what catholic Israel is—except that it is a fine abstraction. I only know Jews, and I am thinking of those who come to worship on the high holy days.

If we address ourselves to their needs, if we present to them a Judaism that appeals to their finer natures, if we give them a prayerbook which they can use without having its sentiments clash with their sense of beauty or truth or right, but rather reinforce their ethical and spiritual yearnings, then will their Judaism be a source of strength and pride to them. We will not have to fear about catholic Israel, for Israel will be a present and a living force, a force that will not fear a break with the past because its future will have been assured.

Rabbi Louis Grossman—The prayerbook does not seem to be for today. It does not seem to be aware of the stress and storm through which we are passing. This prayerbook is thirty years old, and it does not meet the slightest, the humblest of demands. I will tell you why the Synagog has no influence. Because we have afforded no opportunity to those who seek there what they need. There are hundreds and thousands of Jewish laborers who are earnest and faithful and eager for spiritual guidance and cannot get it.

It was moved and adopted that further discussion be postponed until Monday at 10:30.

The Conference then adjourned.

SUNDAY EVENING

A session of the Conference was held at the Country Club for the purpose of discussing the reports of the Committees on Jewish Ethics and Social Justice. (Pages 83, 87.)

The report of the Committee to present a Draft of Some Principles of Jewish Ethics Bearing upon Current Questions was first taken up for consideration.

It was moved that the report be adopted.

An amendment was offered that the Conference adopt the report as a statement of the Principles of Jewish Ethics but not the applications to the practical affairs of life.

A second amendment was offered that the report be referred back to the Committee for redrafting.

After a discussion participated in by Rabbis Cohon, Rosenwasser, Sarasohn, Max Heller, Jonah B. Wise, Neumark, Ettelson, Schulman, a vote was taken upon the various amendments and upon the original motion, and all were lost.

The report was not adopted but was ordered printed in the Yearbook. (Page 83.)

The discussion of the report of the Committee on Social Justice was begun, but full consideration was postponed and made a special order for Monday afternoon at 1:15. (Page 135.)

The Conference then adjourned.

MONDAY MORNING, JULY 5

The Conference convened at 10 o'clock, the President, Rabbi Franklin, in the Chair. The opening prayer was delivered by Rabbi Rypins. The report of the Committee on Resolutions was completed and the report of the Committee was adopted as a whole as amended.

REPORT OF THE COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions begs to submit the following recommendations on the Resolutions introduced at the Conference and asks their adoption:

I

WHEREAS, our Allies in the recent War have released their political prisoners, and,

WHEREAS, the United States has always prided itself upon being the leader in advocating and living true to the principle of freedom of thought, and,

WHEREAS, our martyred President, Abraham Lincoln, at the conclusion of the Civil War gave expression to this principle, in those unforgettable words, "With malice towards none and charity for all," and,

WHEREAS, the Central Conference of American Rabbis wholeheartedly and without reservation subscribes to this fundamental principle of our Government, therefore,

Be it RESOLVED, that we, the members of the C. C. A. R. in convention assembled, strongly urge upon our constituted authorities at Washington, the immediate release of all political prisoners.

Be it further RESOLVED that we transmit this action of the Conference to the President of the United States and to the majority and minority leaders of the United States Senate, with the urgent request that they immediately bestir themselves in the direction of accomplishing the purpose of this resolution.

HORACE J. WOLF,
LEONARD J. ROTHSTEIN,
HARRY W. ETTELSON,
ISAAC L. RYPINS,
ABRAHAM FEINSTEIN,
JAMES G. HELLER,
MAXWELL SILVER.

In place of this resolution, your Committee offers the following and recommends its adoption:

WHEREAS, a number of our Allies in the recent war have already released their political prisoners; and,

WHEREAS, the United States has always exercised humanity and mercy in the treatment of those of its citizens whose only guilt was of a political character; and,

WHEREAS, the exigencies of war are over and leniency and forbearance can be exercised by the government without danger to its welfare, therefore,

Be it RESOLVED, that we, the members of the Central Conference of American Rabbis in convention assembled, urge the Federal authorities to release all such political prisoners as did not commit or counsel violence against the government, and,

Be it further RESOLVED, that a copy of this resolution be transmitted to the President of the United States, with the request that the matter be given early attention.

The recommendation of the Committee was adopted.

II

WHEREAS, the synagog is interested in everything that tends to the upbuilding of Judaism and is injured by tendencies which undermine Judaism; and,

WHEREAS, every congregation is encouraged and strengthened in what it seeks to accomplish by the consciousness that its action is endorsed by collective Jewry, therefore,

Be it RESOLVED, that we recommend to our congregations to consider the advisability of refusing to grant burial privileges to individuals of Jewish birth who, to all intents and purposes, have deserted Judaism by joining other religious groups or churches unless the deceased before death return to Judaism.

SAMUEL KOCH,
S. N. DEINARD,
WILLIAM ROSENAU,
ISAAC LANDMAN,
DAVID PHILIPSON,
JONAH B. WISE.

In keeping with the spirit of the Responsum on Burial of Non-Jews in Jewish Cemeteries, Yearbook (Vol. 29, p. 77), your Committee recommends that the resolution be not concurred in.

The recommendation of the Committee was adopted.

III

WHEREAS, Judaism has always taught a happy outlook on life and has ever sanctioned a temperate enjoyment of pleasure, and,

WHEREAS, the Central Conference of American Rabbis has always shown a deep concern for the moral progress and sane living of the American people; and,

WHEREAS, the legitimate drama and moving picture shows have unbounded possibilities of good for the moral instruction and edification as well as recreation of the millions of people that daily patronize them in every city and hamlet of the land, therefore, be it

RESOLVED, that we deplore all the more keenly the frequent degradation and demoralization of the drama and moving pictures to the menace of our youth and to the peril of our nation. And be it further

RESOLVED, that the incoming Executive Board be instructed to appoint a committee to investigate and study the question of the influence of commercialized amusements upon the morals of the nation and to report to the Executive Committee, or at the next annual meeting, some recommendations as to what might be done by the Central Conference of American Rabbis for the encouragement and improvement of wholesome, moral entertainments and for the discouragement and suppression of improper, evil, and degrading amusements.

JOSEPH STOLZ,
EDWARD N. CALISCH,
ABRAM SIMON,
GEORGE SOLOMON,
SAMUEL S. COHON.

Your Committee recommends the adoption of this resolution.

The recommendation of the Committee was adopted.

IV

Be it RESOLVED, that members of the Conference, whose remarks in the course of a discussion are to be reported in the Yearbook, shall receive from the editor for correction or amendment a copy of their remarks as prepared for the Yearbook if they so request; it being understood that they shall not expand such remarks and that they must mail their reply within two weeks after said copy of discussion has been sent to them.

The resolution was adopted.

V

WHEREAS, modern Judaism draws its strength and inspiration from the scientific investigation of the literature and ideals of our past; and,

WHEREAS, for the first time in recent years a successful attempt has been made to provide a forum in the shape of the Journal of Jewish Lore and Philosophy in which scholars of all shades of opinion have united for the cultivation of higher Jewish learning; therefore,

Be it RESOLVED, that the Central Conference of American Rabbis consider the offer of Dr. Neumark that the Conference assume full respon-

sibility for the publication of his Journal, and thus provide a platform for a free and untrammeled expression of Jewish thought in America.

SAMUEL S. COHON,
JONAH B. WISE,
MOSES J. S. ABELS,
JACOB TURNER,
HENRY COHEN,
SAMUEL KOCH,
I. L. KAPLAN,
HAROLD F. REINHART,
SAMUEL S. MAYERBERG,
ISAAC L. RYPINS,
SAMUEL J. HARRIS,
JACOB R. MARCUS,
JACOB D. SCHWARZ,
JOSEPH L. BARON,
WILLIAM ACKERMAN,
NATHAN E. BARASCH,
WOLFE MACHT,
DAVID ROSENBAUM,
S. SCHULMAN,
RICHARD M. STERN,
WILLIAM ROSENAU,
LOUIS GROSSMAN,
JACOB TARSHISH,
S. H. GOLDENSON,
LOUIS WITT,
JOSEPH S. KORNFELD,
ABRAHAM J. FELDMAN,
SAMUEL M. GUP,
ABRAM HIRSCHBERG,
LEON FRAM,
RUDOLPH I. COFFEE,
SAMUEL S. KAPLAN,
ABRAHAM FEINSTEIN,
FELIX A. LEVY,
MORRIS M. FEUERLICHT,
BERNARD HELLER,
JOSEPH L. FINK,
LEONARD J. ROTHSTEIN,
SOLOMON FOSTER,
FREDERICK COHN,
JOSEPH STOLZ,
MAX HELLER,
JAMES G. HELLER,
MARCUS SALZMAN,
EPHRAIM FRISCH,
S. FELIX MENDELSOHN,
D. NEUMARK,
MORRIS S. LAZARON,
L. A. MISCHKIND.

In regard to this resolution, your Committee begs to say that it notes that the minutes of the Executive Board indicate that the Executive Board has considered the matter of taking over the publication of The Journal of Jewish Lore and Philosophy. Your Committee feels that the Executive Board must have carefully considered all the responsibility and financial difficulties connected with such a publication before it concluded that the Conference is not in a position to undertake it, hence, your Committee does not feel inclined to recommend the adoption of the resolution as presented.

HENRY ENGLANDER, Chairman,
LOUIS BERNSTEIN,
FREDERICK COHN,
H. G. ENELOW,
EPHRAIM FRISCH,
ABRAM S. ISAACS,
LOUIS L. MANN,
I. E. MARCUSON,
JOSEPH RAUCH,
ISAAC L. RYPINS,
GEORGE SOLOMON,
LOUIS WOLSEY,
GEORGE ZEPIN,
MARTIN ZIELONKA.

Rabbi Englander—The Executive Board went into this matter from every angle. For two hours and a half it was dis-

cussed and Dr. Neumark was given every opportunity to present the merits of the enterprise. The Board found it was impossible for the Conference to undertake the work, and for that reason the Committee felt that it could do nothing more than abide by this decision of the Executive Board, which was able to give more time to the matter than the Committee.

Rabbi Max Heller—May I ask why the Executive Board, after two hours discussion, found it impossible to undertake this work?

Rabbi Marcuson—The reasons were twofold. In the first place, the financial side. The Conference has not the funds which would be necessary to finance an enterprise of this kind. Dr. Neumark showed that his main support comes from members of this Conference. According to our constitution a member is entitled to a free copy of every publication of the Conference. The Executive Board felt that it was rather within the province of the Hebrew Union College to publish a Journal of this kind. And that raises the second point. The delay in the publication of the tracts comes from the ruling of the government that the Conference under its charter cannot publish. They have refused to allow the name of this Conference to appear on the tracts. This is the condition which the Executive Board faced, and the only possible decision was that we cannot undertake the publication of this Journal.

Rabbi Schulman—I feel that we ought to lend the support of this Conference to the Journal and that we ought to urge upon the Union of American Hebrew Congregations the need of giving it financial support so that it may continue. It seems that it is absolutely impossible for us to take over the publication, but we can get behind the enterprise and urge the Union to do all in its power to help make it a success.

Rabbi Max Heller—I should like to ask Dr. Schulman

whether he is not willing to put into his motion a phrase so that if, at the meeting of the Executive Board, they find circumstances to be such that it will be impossible to carry on this enterprise, they shall be free to so report to the next convention. In other words, the Executive Board should be instructed to undertake it if practicable.

Rabbi Schulman—I certainly meant to convey that idea, and wish to add the phrase to my motion so that it will be clear that we have no intention of tying the hands of the Executive Board. My motion closed with the words "that the Executive Board do all in its power to make the publication a success if it finds it practicable."

The following substitute resolution was offered and adopted by a vote of ayes 68—nays 9:

Be it RESOLVED, that it is the sense of the Conference that the Conference should get back of the enterprise of publishing the Journal of Jewish Philosophy and Lore and that the Executive Board be instructed to do everything in its power to carry out this sense of the Conference; that it shall communicate with the Union of American Hebrew Congregations and strongly urge that it give a much larger subvention and that the Executive Board do all in its power to make the publication a success, if it finds it practicable.

VI

WHEREAS, the cessation of hostilities on November 11, 1918, has put an end to the actual condition of war, and whereas the circumstances existing during the conflict no longer obtain, and whereas the laws passed under stress of war time expediency have been misused by over-zealous officials and have been made to apply to cases altogether outside the original intention of the legislators, and whereas the continuance of these laws upon our statute books constitutes a grave menace to the continued enjoyment of civil and political and industrial liberty,

Be it RESOLVED, That the Central Conference of American Rabbis urge Congress and the President of the United States to repeal at once all war time sedition and espionage acts, and that a copy of this resolution be sent to the President, Senate and House of Representatives.

Signed,

LOUIS A. MISCHKIND,
JACOB D. SCHWARZ,
BENJAMIN FRIEDMAN,
SOL. LANDMAN,
L. D. GROSS,
H. W. ETTELSON,
ABRAHAM FEINSTEIN,
HORACE J. WOLF,
SAMUEL S. COHON.

Your Committee recommends that this resolution be referred to the incoming Executive Board with the request that it learn the official status of action heretofore taken by Congress to repeal this class of legislation and that the Executive Board be instructed to take such action as it finds advisable in the light of its findings.

The following resolutions were introduced and referred to the Committee on President's Message:

I

Together with world-Jewry, the Central Conference of American Rabbis rejoices in the decision of the San Remo Conference of the Allied Powers to grant Great Britain a mandate over Palestine in conformity with the Balfour Declaration. We are deeply conscious of the historic moment of this generous and constructive step.

For the first time since the second Destruction of the Temple the Jew will be given the chance of securing not merely a refuge for his harassed brethren of the lands of darkness, but the growth of an indigenous Jewish life and culture, the intensification and vivification of his historic faith under the impulse of its own creativity.

We deem it the privilege and the duty of the Jews of this country to respond to the fullest extent to the call that has come to us from San Remo, to aid unstintedly in this work of the redemption, of the restoration of our land and people.

We desire, therefore, to offer our support to the agencies of the Zionist Organization of America, whose task it will be to collect and direct the necessary forces, spiritual and material. The time has come for united action, and we offer ourselves for the good of the people and faith to which we have consecrated our lives.

JAMES G. HELLER,
MAX HELLER,
G. DEUTSCH,
HORACE J. WOLF,
ABRAHAM J. FELDMAN,
JACOB H. KAPLAN,
BENJ. FRIEDMAN,
MORRIS S. LAZARON.

II

WHEREAS, the Anti-Semitic articles which recently appeared in periodicals and newspapers have wrought incalcuable harm to the Jewish name not only in America, but in the world at large; and,

WHEREAS, these articles contain infamous falsehoods, maliciously intended to stir up prejudice against the Jew; and,

WHEREAS, combative publicity cannot possibly offset the evil influence of these articles, therefore

Be it RESOLVED, that the Central Conference of American Rabbis appoint a commission to interest other national organizations to the end that a federal law may be passed by which slanderers and libellers of a people or a group may be held liable to prosecution by any individual or organization belonging to the libelled group.

S. S. MAYERBERG,
LOUIS A. MISCHKIND.

An oral report was submitted for the Committee on Responsa and it was moved and carried that Rabbi Deutsch be given permission to print a written report to be sent to the yearbook editor.

REPORT OF COMMITTEE ON RESPONSA

I

PROHIBITION AND SACRAMENTAL WINE AMONG JEWS

RABBI JULIUS RAPPAPORT

With the adoption of the eighteenth amendment to the Constitution of the United States the law prohibiting the use, manufacture, or sale of wine, beer or alcoholic beverage in any form went into effect. And while the Law expressly permits the use of sacramental wine, there is so much inconvenience connected with the obtaining of same that I have been asked for an opinion to the following questions:

I. Is it absolutely necessary to use fermented wine for
   a. *Kiddush* (Blessing on eve of Sabbath or Holidays)?
   b. *Habhdalah* (Blessing at the close of Sabbath and Holidays)?
   c. Grace (after meals)?
   d. *Brith Milah* (Circumcision)?
   e. Four Cups (on the Passover eve)?
   f. Marriage Ceremony?

II. Assuming that fermented wine is not essential, is it necessary to use any beverage at all?

I rendered the following opinion:

(A)

The custom among Jews to use wine in connection with certain religious ceremonies is a very old one. Its origin reaches back to hoary antiquity. In a land like that of the ancient Hebrews, pre-eminently known as "a land of wine and vineyards" (Deut. vii, 8; 2 Kings xviii, 32), it was but natural that the use of wine should be universal. Also it is but reasonable that the primitive Hebrew would offer his deity the same fare he

himself enjoyed so much. In the earliest stages of the Temple ritual we find, therefore, that a libation of wine was the regular concomitant of the daily burnt-offering and the numerous other offerings: a half of *Hin* of wine with a ram, a third of a *Hin* with a bullock and a fourth of a *Hin* with a lamb (Num. xxviii, 14; xv, 5; Ben Sir. 50, 4; Jos. Ant. 3, 9, 4). The pouring out of the wine upon the base of the altar was the signal for the choir of the Levites to begin their chanting of the psalm for the day (Rosh Hash. 31). The practice of reciting hymns with the offering of wine is, according to Samuel b. Nachmani (3d Cent.), already indicated in the biblical words—"Wine which cheereth God and man" (Judg. xix, 13). "How could God be cheered with wine, except hymns are recited at its offering? Hence the rule: *'Ain omᵉrin shirah ella al hayayyin'*—no anthem should be sung without wine" (T. Ber. 35 Arachin 11). Hence also the rule: *"Ain mekadᵉshin vᵉain mevorᵉchin ela al hayayyin"*—no Kiddush and no Grace is proper without wine (T. Pes. 107; B. Bathra 97; Men. 87). Some of the teachers, indeed, imagined they could find a reference to the use of wine for Kiddush implied in the words of the Bible: *"Zachor es yom hashabbos lᵉkadsho"*—Remember the Sabbath day to sanctify it (Ex. xx, 8). "It is evident," they argue, "that *'Lkadsho'* refers to Kiddush, while *'Zachor'* can have reference only to wine, as it is said: *'Zichro'*—his remembering is like wine of Lebanon (Hosea xiv, 8). Or as it also is said: *'Nazkirah'*—we remember thy love in wine" (Song of Songs i, 4; see T. Pes. 106).

Thus it may be seen that the practice of using wine for sacramental purposes is a very old custom. For *Kiddush* and *Habhdalah*, we are told, the custom of using wine was established by the Men of the Great Assembly (Ber. 33), while wine for "Grace," and the "Four Cups" are mentioned in the Mishnah (Ber. viii, 1; Pes. x, 1) and spoken of as something firmly established long ago. The effort at a later age, however, to trace the *Kiddush* back to biblical rule was never meant seriously. Already Rashi (1040–1105) and the Tosaphists declare it to be mere *"Asmachta,"* homiletical (Pardes, Hil. Sab. 112; Tos. Pes. 106, voce Zochrehu; Nazir 4, voce Mai; Sefer Ha'ittim 181). Using wine in connection with *"Brith Milah"* is first mentioned by Mordechai B. Hillel (d. 1295. See Beᶜer Hagolah to Yore Deah 265).

As for the practice of using wine at wedding ceremonies it was known already to the compiler of the Tractate of Sopherim (Cp. xix, 11) about the eighth century, when such a custom is first mentioned. In the Talmud, however, where all the benedictions of the marriage ritual are enumerated in proper order (Ketub. 8) no mention whatsoever is made of wine as yet. Only *six* benedictions are enumerated there. In fact we are told that when Levi b Sissi (2d Cent.) attended the wedding of Simon, son of Juda I, only *five* benedictions were recited (Ket. ibid.), while when R. Assi attended the wedding of Tabyomi, son of R. Ashi (end of 5th Cent.) he used *six* benedictions (Ibid.). Of the seven benedictions, at the wedding in our ritual the first to be said over a cup of wine,

seems as yet unknown. Maimuni in his Code as well as Joseph Caro in *Shulchan 'Aruch*, still speak of and enumerate only the six mentioned in the Talmud, as stated above (See Yad, Hil. Ishuth, x, 3; iii, 4; Eben Ha'ezer, 62, 1). However, both Maimuni and Caro know already of the custom and they observe: "It is customary to arrange these benedictions so as to say first a blessing over a cup of wine—adding the significant remark: 'if wine is at hand' " (Yad, ibid. Eben Ha'ezer 34, 2; 62, 1;). The popular number "seven" in the Jewish ritual seemed to have gained in favor from the time of the *Ge'onim* onward (See Asheri Ket. i, 12; Rashi, Ket. 8, voce "Sos Tasis"; Tos. Pes. 102, voce She'en, 104 voce Chuts;). The mystic number seven was also seized upon by the Kabbalists, declaring that *seven benedictions* are to be recited, as the number is symbolical of the *seven canopies* which God made for Adam and Eve in Paradise (Zohar Ex. 169). We might make mention here also that in the procession, when the bride is lead to the home of her future husband, "a cup of good cheer"—*Kos shel besorah*—was carried before the procession. (Ket. 16, b). This, however, had no connection with the wedding ceremony.

(B)

And now, having established the origin of the practice for using wine for sacramental purposes, as being, on the one hand, reminiscent of the libations of the ancient sacrificial cult in the Temple of old, and, on the other hand, grounded in the daily habits of the wine-growing Hebrews in Palestine, we may approach the solution of the question:

I. "Is it absolutely necessary to use fermented wine in the Jewish ceremonial for *Kiddush*, *Habhdalah*, Grace, *Brith Milah?*"

Our answer to this must be in the negative. Fermented wine is not essential, especially if wine is not easily obtainable. In fact the principle was established by the teachers "one may press out the juice of grapes and use it immediately for *Kiddush*" (B. Bathra 97, b), a ruling adopted by the Geonim Mar Amram (d. 875), Hai (939–1038), and Samuel Ibn Nagdela (993–1055) (see Sefer Ha'ittim, pp. 203, 206), as well as by Maimuni (Yad, Hil. Sab. 29, 17), and Asheri (B. Bathra vi, 10), and so decided by Joseph Caro (Orach 'Hayyim 272, 2). And thus, therefore, the rule may be safely followed that one may use for *Kiddush*, *Habhdalah*, Grace and *Berith Milah*, instead of fermented wine,

1. Grape Guice; or Must; or
2. Raisin Wine (*Yen Zimmukin*).

Moreover as to the point:

II. Is it necessary to use some kind of beverage at all?

To this also we must reply in the negative. It is not necessary to use any beverage at all. Many of the teachers expressly state about "Grace" that—*ainah te'unah Kos*—no cup of wine is necessary for it (Ber. 52; Orach Chayyim 182). And as to *Kiddush*, we may surely rely upon Abba

Araicha (d. 247), who "at times used wine and at other times used bread for Kiddush" (Pes. 106, b. "*zimnin mekaddesh ariphta*"). Hence, in the opinion of such authorities as the Geonim Mar Amram, Mar Zemach and Natronai (all of 9th Cent. See Sefer Ha'ittim, pp. 180, 203, 204) and Rashi (1040–1105) (T. Ber. 51b, voce Shehayyayin; Pes. 114, voce Mebarech; Pardes Hil. Sab. 112) and Joseph Caro (Orach 'Hayyim 271, 4; 272, 9), all of them agree that instead of wine one may use:

3. Bread for Kiddush and Habhdalah also if Yom Tob happens to fall on a Sunday, and while making Kiddush over bread on Saturday night, he may include the ritual for Habhdalah in the Kiddush.

Again, originally the Men of the Great Assembly instituted that the ritual for Kiddush and Habhdalah should be included in the evening prayer—"*tephilah ikkar tekanta*"—(Ber. 33). Moreover, some of the old teachers maintain that "he who includes *habhdalah* in the evening prayer does better than he who recites it over a cup of wine" (Ibid.). R. Bun reports that "in our place it is customary that, if wine is not at hand, the reader includes the *Kiddush* in the evening prayer—"*omer berachah achath me'en sheba*"—(T. Jer. Ber. viii, 1; Tos. Pes. 106, voce Mekaddesh; Asheri (1250–1327), Pes, x, 17). We may, therefore, safely rule that where wine is not easily obtainable the

4. Recital of the words of the ritual without any beverage, is sufficient, to be embodied either in the evening prayer or as a separate formula. (See also Rashi, Pes. 105, voce Shema; 106, voce dechabhiba; Sefer Ha'ittim, 203, 204; Yad, Hil. Sab. 29, 1; Orach 'Hayyim, 296, 7).

(C)

WINE FOR THE FOUR CUPS OF PASSOVER EVE

As to wine for the "Four Cups", the Mishnah enjoins it upon the poorest of the poor to make every effort to obtain it "even if he receives his support from the—*Tamchoi*—charity bowl" (Pes. x, 1; Yad, Hil. Matsa, vi, 7; Orach 'Hayyim, 472, 13). Yet it is but reasonable to state that if, as we have seen, one may use unfermented wine for *Kiddush*, which some teachers regard as a biblical ordinance, he may certainly use unfermented wine for the "Four Cups" of Passover. Such, indeed, is the ruling of good authorities like Amram Gaon, stating that "if wine is not obtainable one may press out the juice of grapes, or soak raisins and use the juice for the four cups (Sefer Ha'ittim, 203), a decision adopted by R. David b. Samuel in his Ture Zahab (see Orach 'Hayyim, 472, 12; and Judah Ashkenazi in his Be'er Haitebh (Ibid). Again, if grape juice or raisin wine is not obtainable, one may use bread, that is *Matzah*, for the first cup, which is for *Kiddush*, while the mere words of the ritual are sufficient instead of the other three cups. Such is the opinion of

Zemach Gaon (Sefer Ha'ittim, 204); of Rashi (Pes. 114, voce Mevarech); of Asheri, (Pes. x, 36) and of Joseph Caro (Orach 'Hayyim, 483, 1). According to Juda Ashkenazi we may use apple cider (Be'er Haitebh, to O. H. 483, 4) while Moses Isserls rules, "*Med* is as good as wine". (Rema to O. H. 483). Accordingly we have the choice of using for the "Four Cups", instead of fermented wine, either

1. Grape juice,
2. Raisin wine,
3. *Med*,
4. Apple cider,
5. Matzah for the first, and the
6. Words of the ritual for the other three.

(D)

WINE FOR THE MARRIAGE CEREMONY

There are two formulas of benedictions used in the marriage ceremony, the "Benediction of Betrothal"—*Birkah Erusin*, which in olden times was said perhaps months before the second, the "Benedictions of Nuptial" —*Birchoth Nisuin*,—recited at the consummation of the actual marriage, on the wedding day. The former were recited in the house of the bride, the latter in the house of the groom. In modern times both are recited at the same time, on the wedding day. In reference to the Benediction of Betrothal—*Erusin*, Joseph Caro, in his Code, (Eben Ha'ezer, 34, 2), quoting verbatim the words of Maimuni (Yad, Hil. Ishuth, iii, 24) lays down the following rule: "The custom prevails now to recite this Benediction (of Betrothal) after having said a blessing over a cup of wine first, "*if there is wine at hand; but if there is no wine there, he recites the Benediction of Betrothal alone, that is without wine*".

Regarding the second formula, Benediction of Nuptial—*Nisuin*, Joseph Caro (Eben Ha'ezer, 62, 1), quoting again verbatim the words of Maimuni (Yad, Hil. Ishuth, x, 3), rules as follows: "The Benedictions of Nuptial—Maimuni here enumerates them in consecutive order—should be recited immediately before the nuptials. In all there are *Six Benedictions*, and "if there is wine at hand, one says first the blessing over a cup of wine, so that there may be altogether seven benedictions. But if there is no wine (or beer) the six benedictions are recited without wine (See Be'er Haitebh, of Judah Ashkenazi, to Eben Ha'ezer 62, 1), *as wine is not essential*". However, Asheri (Ket. i, 16) and his son, R. Jacob (Tur E. H. 62), decide, that if fermented wine is not at hand, one should use raisin wine. We may, therefore, safely state that for the marriage ceremony, if no wine can be had, one may use:

1. Raisin wine,
2. Grape juice,
3. Apple cider,
4. The words of ritual without any beverage whatsoever.

II

TIMELY COUNSEL הוראת שעה

SAMUEL MENDELSOHN

From the Scriptural injunction: "Hear the causes between your brethren, and judge righteously", Talmudic judicial procedure derives a rule forbidding the court to hear one party to a litigation in the absence of the other party; and from another Scriptural dictum is derived that the one party should not unfold to the judge his side of the controversy in the absence of his adversary (*Sanh.* 7b, cf. *Sheb.* 31a). Accordingly, the greatest rabbinic authorities have always refrained from expressing opinions, even in an academic way, on questions involving money, unless both parties to the cause had clearly set forth their respective allegations. (Solomon Luria, *Responsa*, Fürth, 5528, §24).

In view of those just and wise regulations it may be deemed presumption on the part of even a recognized judicial authority מומחה לרבים, and much more so on the part of one who, like myself, is not vested with such authority to venture a ruling in a cause the parties to which are separated by land and sea, and, consequently, on the one-sided statement of facts affecting money matters. However, it should be considered that, in the present case, the novelty of having before me a debtor who is anxious to be adjudged indebted to a greater amount than his creditor is likely to consider his due, proved an irresistible temptation to examine into and to clarify his status according to rabbinic law. Moreover, it should be remembered that just because I am not vested with judicial authority, I am not bound by those restrictive regulations.—

Shortly before the outbreak of the world war, Ephraim determined to emigrate from his native Russia to America. Before his departure from home his chum, Manasseh, presented him with 300 rubles in Russian currency, saying: "Here are three hundred rubles. Please accept them from me, and carry them to the United States; and may He 'who maketh poor and maketh rich' prosper your way. Providence permitting, in the course of the next year or two, I too shall come thither, and then if you are able and your heart prompts you—I shall never appear as your creditor, neither shall I ever press you—you may repay me the loan, but without interest." Ephraim accepted the proffered bills, pocketed them, and departed. Arrived in America, he exchanged the Russian bills for $145 in American money, and God blessed him in all his undertakings. In the meantime the terrible war broke out, and prevented Manasseh from crossing the ocean. He is still in Russia, while Ephraim has for some time been anxious to repay his indebtedness, but does not know how to cancel his debt, for if he sent his friend an exchange for 300 rubles, which would cost now about $15, that would represent only about one-tenth of the amount he realized for the Russian money he had taken from Manasseh; and, on the other hand, if he should

repay him the sum of $145, this would be equal to about 3,000 rubles—ten times as much as the original sum.

I have intently listened to Ephraim's recital and pleas, and carefully pondered his sincere utterances and his earnest mien. I became convinced that he was anxious to repay the kindness of his friend who stuck to him closer than a brother. At least he was desirous of repaying the actual debt, at once and in cash, if he only knew what that debt was. He reasoned thus: "If I should send Manasseh 300 rubles, which, at the present rate of exchange, would amount to only $15, I should consider myself as robbing my friend and benefactor of 90 per cent of the sum he lent me—i. e., of the sum I received in exchange for his 300 rubles; and if I sent the value of $145 in Russian money, which would be about 3,000 rubles, I feel sure that Manasseh would be grievously offended. He would think that his close friend, who knows that he had never lent his money on interest, now presumes to suspect that he would take usury from his life-long friend. I know that he would never forgive me such an offense, while I am anxious to perpetuate and to strengthen the bond of friendship between us." Therefore he importuned me to advise him how to proceed in this case, so that he might discharge his obligation as he feels it, without offending his friend or the rabbinic law.

Bearing in mind the circumstances and details of the transaction as portrayed by Ephraim, I find some analogy in the following precedent. A ruling was asked of Simeon ben Zemah Duran in this case (see *Tashbaz* II, 288):

"Reuben had borrowed from Simeon 20 pounds of purple yarn, with the distinct understanding that 20 pounds of purple yarn should eventually be returned. Subsequently the price of purple yarn rose, and now Reuben argues that he owes him no more than an amount equal to the value of the borrowed yarn at the time of the borrowing, while Simeon claims that this is not so, but that purple yarn was the loan and purple yarn must be returned. However, he hesitates to press this claim lest it savor of usury; he therefore seeks the sanction of the learned in the law."

This was the answer: "From the phraseology of the question it appears that no time for the return of the loan was stipulated; and since the price of purple yarn is known among the dealers so long as their storehouses contain yarn, the case is analogous to borrowing a *seah* of wheat to be repaid with a *seah* of wheat, which, when the price is once standardized, may be done without setting a time for the return of the loan, and may be returned at any time. For while it is taught (*B. M.* 75a): 'A woman must not loan to her neighbor a loaf, unless she sets on it a price, else, should wheat rise in value, the transaction might eventuate in usury'—that is not confirmed law. The *Gemara* cites the comment of Samuel, reported by R. Judah: 'That is Hillel's doctrine; but the [majority of the] sages have decided that one may lend with-

out stipulations and repay without stipulations.' Hence it appears that he [Simeon] is likewise within his rights in demanding the present price of the yarn; for according to the universally approved ruling of R. Yannai (ib. 65b): 'There is no difference in the law between the goods and the value of the goods.' "

Agreeable to the principles underlying this decision, had our clients —Ephraim and Manasseh—appeared before a rabbinical court in Russia, which apparently is the place where the loan was consummated, they could be viewed as standing in the same relation towards one another as did Reuben and Simeon in their case, and the Russian currency notes could be considered as the purple yarn; and hence it would appear that Manasseh could legally claim no more than 300 rubles in Russian currency. For, if at the time of the transaction, the notes were considered as commodities (they themselves having no intrinsic value, except as certificates of trust, which pass as money because the government promises to redeem them at their face value with silver, but have as yet not been redeemed and therefore have a fluctuating market value), I should consider their status analogous to that of the wheat in the following *Baraita* (*B. M.* 75a), where it is decided: "One may borrow a *kor* of wheat [without setting a price]; if wheat becomes cheaper, the borrower may return wheat;* if it becomes dearer, he repays its value as it was at the time of the loan." And if, on the contrary, we consider the ruble notes as money—since in contradistinction to commodities they certainly are money—their status is like that of the coin in Asheri's Responsum which concludes with the decision: "Where one borrows money without specifying how it is to be repaid, he may repay in the kind of coin borrowed, even if it is nowhere current; a *fortiori* in this country where no coin is invalidated, but all are current, only one more so than another. Therefore he is obliged to repay in the coin which he borrowed."§ Nor can Manasseh claim that, because the notes have fallen in value, silver has gone up, and should he now wish to exchange the notes for silver he would incur a loss in the weight of bullion. Should he so argue, Ephraim could rejoin in the words of Rabbi Yom-tob Lipmann Heller (*Pilpela Harifta*, *B. K.* 98a): "You did not lend me bullion, but coined money, and coined money I return; hence you lose nothing." Again, should Manasseh plead: Because the value of the notes has come down, the price of goods has correspondingly risen, hence I should not now get as much goods as I formerly could have for the same amount in currency notes; Ephraim could counter with the statement that the price of goods has really gone up only because the government of the country has fallen, and consequently, the people have lost confidence in the treasury notes, although the notes themselves have been reduced

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*Cf. *Tosafot*, B. K. 97a s. v. *Ha-malweh*.

§Asheri, Responsa CIII, §1.

neither in size nor in weight. Therefore, since Manasseh lent him Russian notes, he must accept Russian notes in return.

And were Manasseh to sue Ephraim before a rabbinical tribunal in this country—where no place for repayment is specified, "a loan may be reclaimed anywhere" (מלוה ניתנה ליתבע בכל מקום—*B. K.* 118a)—in that case Ephraim could not discharge the debt with Russian currency. For a *Baraita* provides: "When one produces a bond of indebtedness against another, . . . no place for repayment being designated therein, if the bond is produced in Babylon, the creditor collects in Babylonian money; if it is produced in Erez Yisrael, payment may be demanded in the money of Erez Yisrael" (*Ket.* 110b). Elsewhere it is taught (*B. K.* 97a): "Where one lends his neighbor money on condition that repayment be made in coin, Rab decides that payment must be made in the coin current at this time, while Samuel rules, the debtor may say to the creditor, Go to Meshan and spend it there." Thereupon Rab Nahman remarks: "Samuel's ruling is reasonable מסתברא if the creditor is likely to go to Meshan; but if he is not likely to go to Meshan, the debtor may not pay him with coins not current here." And since Manasseh's intention is to establish himself permanently in this country, he must be considered as not likely to go to Russia. This being so, Ephraim must pay him with the money current at the place of payment, which is America; but even so, Manasseh is not entitled to more than the value, in America money, of 300 rubles at the time of repayment.

From what has been said it follows that, although there is some difference as to the kind of money with which payment can be made, this depending on the place where the claim is made, there is no difference as to the amount Manasseh may claim according to rabbinic law; to wit: 300 rubles—in Russia of Russian currency notes; or in America, of American money to the value of 300 rubles in America, the established rule applicable to this cause being, as enunciated by R. Yannai: מה לי הן מה לי דמיהן. "There is no difference between goods and their value in money".

Such it seems to me, would be the judgment of a rabbinic tribunal, if we view Russia as מקום השיעבוד the place where the obligation was consummated. After careful consideration, however, that view is impossible. The rabbis of the Mishnah (*B. K.* x. 6) prescribe: "If one robs another, or borrows anything from him, or accepts from him a deposit for safe-keeping, if the deed is done at an inhabited [= safe] place, he cannot legally make restitution in the desert; but when the deed is conditioned on going out to the desert, he may make restitution in the desert." Hereunto the *Gemara* (*ib.* 118a) remarks: "'On condition of going out to the desert'—why, this is self-evident!" "Well, it would really not have been necessary to state it, were it not intended to intimate that when the owner said: 'Let this thing stay with you, for I intend to go out to the desert'; whereupon the other said: 'I too intend

going out to the desert; if I should desire to restore it to you there I might do so' ". This is variously explained. According to *Rashi* (*ib.* l. c. s. v. אי בעינא) it means: "Although there is no real condition, since he says: 'If I should desire', nevertheless, because he too goes out to the desert, he is obliged to accept it there even against his will." Bertinoro interprets it thus: "It means not that one says: 'On condition that you come out into the desert and restore it to me'—that would be self-evident; but even if the one says to his friend: 'Let this remain in your custody for I am going out into the desert;' whereupon the friend says: 'I too intend going out into the desert'—even so, if he so desires, he may restore it to him in the desert." The difference between these two expositors is that Rashi makes the borrower the first to say: אנא למדבר בעינא למיפק; while according to Bertinoro, it is the lender who says it first. There is, however, no difference as to the legal effects whether the one or the other expresses his intention first, since both share that intention.

Now, in our case there was an express condition; for according to Ephraim's statement, the lender had said to the borrower: "Providence permitting, in the course of the next year or two, I too shall come thither, and then . . . you may repay me the loan". Surely there need be no more express condition than this! If "even when a loan is made at an inhabited place, and the borrower says to the lender: 'I intend going out to the desert', whereupon the lender expresses a like intention, it is legally considered as if the loan was made in the desert" (*Tur, H. M.* LXXIV), although neither loan nor repayment was mentioned by either party; a *fortiori* when, as in our case, the lender plainly says: "I too shall come to the United States, and then you may repay me," it should be taken as if the loan was made in the United States. And if the loan was consummated in the United States, the United States must be considered מקום השיעבוד the place where the obligation was incurred. Therefore Ephraim must pay to Manasseh the value of the loan in United States money. This, I think, is perfectly clear.

But in view of this, the question comes back: what does Ephraim owe to Manasseh—what are we to understand by "the value of the loan": 300 rubles at the present rate of exchange or the value of 300 rubles as the rate stood at the time of the first transaction? The answer may be deduced from the following ruling (*B. M.* 72b): "A merchant carrying goods from market place to market place, is approached by another who proposes to take the goods off his hands at the price which they are expected to bring at a certain place," where goods are rated higher (*Rashi* a. l.). In this case it is ruled that, "if the risk of conveyance to that place is carried by the original vendor, the bargain is permissible; but not so if the buyer assumes that risk," for the surcharge might be construed as אסר נטר ליה interest for deferring payment until after the sale of the goods at that other place (cf. Maimonides, *Yad*, Malweh ix, 9). Now, if we carefully ponder Manasseh's words which accompanied

the loan, as repeated by Ephraim, it appears that not only did Manasseh entrust the Russian currency notes to Ephraim, with the stipulation that they should be taken to the United States and exchanged for United States money, but also that Manasseh assumed the risk for the time being and for the future, i. e., the risk of transportation and until Ephraim should have accomplished the exchange and begun to profit by the use of the proceeds thereof as a business capital. For thus Manasseh said to Ephraim at the time of the loan: "Here are 300 rubles. Please accept them from me and carry them to the United States: and may He who 'maketh poor and maketh rich' prosper your way. Providence permitting, in the course of the next year or two, I too shall come thither; and then, if you are able and your heart prompts you—I shall never appear as your creditor, neither shall I ever press you—you may repay me the loan, but without interest." By this Manasseh surely did not mean to intimate that Ephraim should take the Russian notes overseas and lock them up in a safe or "bury them [according to the Talmudic advice—*B. M.* 42a] in a wall within a hand-breath from the ground;" but that he should exchange them for American money and use that money in business. Hence Ephraim was Manasseh's agent to convey Manasseh's goods to America, there to dispose of them at the market price. Only after thus disposing of the goods and beginning to employ the proceeds in his own business did Ephraim become the borrower of Manasseh's capital.

Accordingly we must apply to our case Rashi's construction of the Baraita just quoted: "There could be no loan until the goods have been sold; hence no matter how high a price the goods brought, all the proceeds belong to the original owner."* And since Ephraim received in exchange for the Russian notes entrusted to him by Manasseh one hundred and forty-five dollars, he owes Manasseh one hundred and forty-five ($145.00) dollars, or the value of this sum in Russian currency notes, in accordance with the accepted principle enunciated by Rabbi Yannai: מה לי הן מה לי דמיהן. "There is no difference between the goods and their value in money".

Under the prevailing circumstances, Manasseh being in Russia where United States money is not current, Ephraim is obliged to avail himself of the latter alternative, even though in following that course he will repay in rubles ten times the original sum entrusted to him. The increase can be considered neither as a "belated bonus" רבית מאוחרת for the use of the money, nor as any other shade of interest אבק רבית. It was practically a number of dollars that Ephraim borrowed from Manasseh; and if today the dollar buys more rubles than it could buy six years ago, it is the value of Manasseh's dollars that pays for the greater sum of rubles.

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*Rashi, *B. M.* 73a, s. v. *Muttar.*

This, it appears to me, is the correct judgment, according to Talmudic and later rabbinic law and regulation; and so I advised Ephraim, this the seventh day of Hanuccah 5680=December 23, 1919.

A verbal report was also submitted for the Committee on Cooperation with National Organizations.

Rabbi Franklin—A report was drafted and given to the stenographer, but unfortunately has been mislaid. It had not been submitted to the rest of the Committee, and therefore cannot properly come before the Conference. I would, however, ask the privilege of saying that the work which came before the Chairman was not of a nature to necessitate the calling together of the Committee. All the organizations with which the Conference had occasion to cooperate responded very well. I would like to suggest that we urge upon our cooperative organizations the need of avoiding duplication. Our endeavor should be to work for the good which we can accomplish and not for personal aggrandizement.

Another suggestion which was made in the report is this: Some effort should be made to create a committee representative of the various national organizations through which should come the word that needs to be spoken for American Jewry. We have too many spokesmen and none speaks officially.

The Vice-President, Rabbi Calisch, takes the Chair.

The report of the Committee on Religious Education was called for but, on account of the absence of the Chairman, was postponed for later action.

A paper on "The Aim of Religious Education in our Schools" was read by Rabbi Solomon Foster. (Appendix I.)

The discussion of the report of the Committee on Revision of the Union Prayerbook, which had been made a special order for the morning, was then resumed. (See page 92.)

It was moved that the President of the Conference, in appointing the Committee on Revision of the Prayerbook, include several members who urge greater modernization, and

that this Committee be authorized to make more than verbal changes when necessary.

Rabbi Koch—I make this motion because I, together with many with whom I have spoken, while sympathizing with those who want these larger changes in the prayerbook, feel that what they ask is indefinite. We do not know what they want. The Revision Committee is ready to make concessions but do not know what concessions are asked. The result of my motion will be that either the two elements in the Conference will find that they are closer together than they think, and they will be able to bring in a prayerbook acceptable to all, or there will be a minority report besides the book brought in by the majority of the Committee, and we will know what we are voting on.

Rabbi Enelow—I would speak on the question of the prayerbook as it is at present and on some of the criticisms leveled against the book in the course of the discussion yesterday. I hope that the Conference will not enter upon a policy of destroying the Union Prayerbook as we have had it for more than a generation. I wish to call your attention to the fact that many of the criticisms which were leveled, wholesale fashion, against the prayerbook, could not possibly be supported by any one who has had personal experience with the prayerbook for any length of time. One said yesterday, in a categorical fashion, that the prayerbook, now in existence for some thirty years, had never meant a single thing to a single soul, and when a statement like this is made, many of us, carried away by the eloquence of the speaker, are only too ready to say Amen.

Any one who used the prayerbook for any length of time knows that a statement of this character is an exaggeration. I have used the prayerbook myself for the twenty-one years of my ministry, and for several years before that, and I am just as anxious as anyone can be for the congregation to which I minister to get the spirit of prayer through the prayerbook and out of the prayerbook, and I can say that

that has not been my experience. I have ministered to different congregations. I ministered to a little congregation in a small town in the South. I ministered to a large congregation—in the best sense of the word, fashionable—and I am now ministering to a large reform congregation. And I deny as unjust and unfair to the prayerbook the charge that it has not meant anything to a single soul. On the contrary, I know, and you know, that the Union Prayerbook, even in its unrevised form, meant a great deal to a great many people; meant a great deal by stimulating devotion; meant a great deal by expressing those sentiments of prayer and faith and religion for which divine worship is intended; meant a great deal by increasing and encouraging religious life, and that it meant these things not merely to Jews but also to a great number of non-Jews as well.

The second point that has been raised is that our prayerbook is not up to the standard of modern culture, of the cultured people of our various congregations. I know all about the culture of these folks who maintain that they cannot go to temple because the prayerbook is an insult to their advanced intelligence. I know cultured people of another type who, while not finding the prayerbook perfect—as indeed no human work can be perfect—yet find the prayerbook quite adequate and satisfactory.

Some of us are so constituted that we find more stimulation and elevation from Browning and clippings from the Survey, but that is not the sort of thing to embody in a prayerbook intended for use on all occasions and for all people.

These are but two out of the many points that might be made against what I consider unfair criticism of the prayerbook. Let us remember one thing, and that is, that we are not in the business of making individual prayerbooks. I know full well that certain folk are so constituted that they do not want a book of common prayer—they are entitled to their preference. Some men are so temperamental that they do not care for fixed prayers. That is very well. But the Conference is to perpetuate in behalf of all the Jews of America a book of common prayer along the line of the tra-

ditions of Israel. A liturgy must be different from a mere anthology of attractive prayers and meditations and cuttings from sermons. It must express in a universal, comprehensive way, the everlasting spirit of prayer, and must contain things which the individual can pray from year to year, from generation to generation. They must put into those prayers their soul of prayer and their religious experiences according to their growth through those experiences.

That is where a book of common prayers, fixed prayers, differs from an anthology of meditations and private supplications. Our Jewish prayerbook is the glory of Israel just because of this—because our forefathers produced prayers and praises.

One of the previous speakers said that he never chose to walk in darkness. I have walked in darkness, and religion means much to me, because it makes it possible for me to feel and know that, though I often chose to walk in darkness, yet it is possible for me to come back to God, out of the darkness into the light.

We need more humility, and our communities need more humility, and the world needs to realize today that, because it chose to walk in darkness, it has plunged mankind into the worst abyss of misery and misfortune that humanity has ever passed through. And that is what our prayerbooks are for. And because one man feels that he has not been guilty of a certain transgression does not mean that there may not be many other people who are guilty of such transgression; and it is because we feel our common responsibility for one another's sins and transgressions that we make common confession of our sins on the Day of Atonement, not only for our individual return to God but for the return of the whole community to God.

I beg of you not to make folks in general, who turn to us for light and guidance, feel that we ourselves attach so little importance to our sacred possessions as to be willing from year to year, or decade to decade, to throw aside the things which we ourselves represented to them to be sacred. Let us try to retain our traditional form of prayer and to retain

that which now for thirty years we have used as the prayerbook for the synagogs all over this land.

Rabbi Philipson—May I, as Chairman of the Committee, make a personal statement? There is no question before us which so stirs the members of this Conference as the prayerbook. We have listened to remarkable addresses, but no conclusion is ever reached by speeches on the floor. The only way to reach a conclusion is that the matter be thoroughly debated and discussed in a small body by the representatives of the various points of view. Therefore I think the motion of Rabbi Koch an excellent one. Let the President of the Conference be asked to add to the Committee names of men satisfactory to the so-called modernist element, so that the matter can be discussed by both sides fully and completely. I do not believe that we are as far apart as those who spoke yesterday would have us believe. I do not believe there is anyone who does not want the prayerbook retained in its traditional form. What they seem to want is to put in other matter which they think ought to be in. Let us refer it back to the Committee enlarged as has been suggested. We can then come to a conclusion that will be satisfactory to all.

A motion that the previous question be put was lost, Ayes 21, Nays 28.

Rabbi J. G. Heller—I wish to amend Rabbi Koch's motion to the effect that the report of the enlarged Committee shall be presented to the next Conference and that a whole day shall be devoted to its discussion.

Rabbi Ettelson—I fear that we are, unintentionally, allowing the feeling to grow that those who ask that the prayerbook more nearly express some of the vital things are asking that Judaism be thrown overboard, or that we have individual prayerbooks—meeting the individual whims and caprices of every faddist that may come here. We are men who ought to be able to get to the heart of the trouble. We are trying to minister to the religious needs of the people. We

reformed the old prayerbook, even though it did represent the growth of centuries; even though it represented the combined traditions and liturgy of centuries. That does not mean that we cannot refurbish it. Has the Union Prayerbook crystallized the same as the old? Are we to be the orthodox of the persent generation? These men ask that such material of the old prayerbook shall be dropped out as is not in harmony with our modern ideas and aspirations. All we want is a frank and willing openness of mind. A congregational prayerbook cannot be individualized, but there should not be in the prayerbook those things which, even to the average man, carry the impression of cant and hypocrisy.

The previous question was again called for and the motion was carried.

Rabbi Max Heller—Before the motion is put, might I ask that there be included the request that the Zionists who are not represented on the present Committee shall have representation on the enlarged Committee?

The Chair—We have sufficient confidence in our President to feel that, in appointing this Committee, it shall represent the sentiment of the Conference.

The amendment—that the Committee on Revision be enlarged so as to represent all shades of opinion in the Conference, and that the report shall be submitted to the next Conference and that a whole session of the Conference shall be devoted to the discussion of this report—was carried.

The original motion, as amended, was then put and was adopted.

It was moved and adopted that all questions of procedure and further instructions to the Revision Committee be referred to the Executive Board.

The following resolution was introduced by Rabbi Stolz and adopted:

> Resolved, That in case the new Committee on Revision of the Union Prayerbook shall unanimously decide that

the changes in the manuscript of Vol. II do not warrant special consideration at the next convention of the Conference, the Executive Board is hereby authorized to permit the Publications Committee to publish the revised edition of Vol. II in time for the holy days of 1921.

Invitations to hold the next convention of the Conference in San Francisco and Savannah were read and referred to the Executive Board.

The report of the Committee on Religious Education was read by the Chairman, Rabbi Rudolph Grossman.

Before the completion of the reading of the report, the Conference adjourned, a motion being adopted that the report be printed and sent to the members of the Conference and that a session of the next convention be set aside for Religious Education.

REPORT OF COMMITTEE ON RELIGIOUS EDUCATION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Religious Education begs leave to report:

At the Session of the Conference of 1919 a Resolution was passed that the Committee on Religious Education be charged with the following functions:

I. To report a feasible Plan of Educational Reconstruction and Reform.

II. To make a Survey of the various endeavors made by our Conference and by all kindred agencies engaged in the promotion of Jewish Education.

III. To submit Practical Proposals for Securing a Harmonized and Unified Purpose and Coordination of Effort with them.

IV. To formulate a Curriculum.

With this last function, namely, "To formulate a Curriculum," your Committee feels that it ought not to be charged, and for these reasons:

(1) There is already a Committee on Curriculum appointed by the Board of Editors of the Union, of which Rabbi Louis Grossman is Chairman, and there seems no need for two committees.

(2) Your Committee understood its purpose to be to suggest a Plan of Educational Reconstruction and Reform, and not to serve as a Committee on Curriculum.

(3) The formulation of a Curriculum is a work of years, and

the Committee, if it is to be charged with this duty, would require more time.

Subjoined to this report is:

1. A Survey of all Endeavors along the lines of Jewish Religious Education made by the Central Conference from its inception in 1889 until today; of all Resolutions passed and of the Titles of Papers presented on the general subject of Religious Education.

2. A Digest of the Aims and Accomplishments of the Jewish Chautauqua Society.

3. A Statement of the Work of the Teachers' Institute of Cincinnati and of the Teachers' Institute of New York;

4. Of the Bureau of Jewish Education of New York;

5. Of the Community Synagog of America;

6. Of the Department of Synagog and School Extension of the Union.

7. Of the National Federation of Temple Sisterhoods;

8. Of the National Council of Jewish Women.

This Survey shows with respect

A. To the Central Conference of American Rabbis:

I. That the subject of Religious Education has come before the Conference at practically every Convention. At its inception in 1889, Rabbi Isaac M. Wise, in his first Presidential Message, stated: "It is the duty of the Conference to provide a Catechism along the same principles as a Ritual", and while a Committee on "Manual for Religious Instruction" was appointed, no such Manual has ever been presented.

At the Conference held in 1895-1896 a plan of instruction for Jewish Sabbath Schools was presented by a Committee consisting of Rabbis Mielziner, Philipson, and Charles S. Levi, based on Resolutions having reference to instruction in the Sabbath Schools, passed at the meeting of the Rabbinical Literary Association in 1880, in Detroit, Michigan, and on a plan prepared in the circular by the Hebrew Sabbath School Union of America, which the Committee of the Central Conference adopted practically *in toto*. The plan presented and accepted by the Conference gives—

(1) A Five-Year Course of Studies and Plan of Instruction in History, Judaism, and Hebrew.

(2) A Plan of Religious Instruction for Post-Confirmation classes.

(3) A Plan of Instruction for Normal classes, for the education and the training of Sabbath School Teachers.

This is the only actual curriculum and plan that has ever formally been presented and adopted by the Conference, so far as the records show, although many resolutions on Plan and curriculum, and the ap-

pointment of committees for this purpose have been adopted at various conventions.

II. While every phase of Religious Education has been discussed, there has been no definite action taken looking to the organization of a national movement that shall endeavor to harmonize, standardize and coordinate the aims and work of Religious Schools.

III. Among the more important subjects dealt with by the Conference and accepted by resolution are the following:

(1) The publication of a series of tracts on Jewish Education.

(2) The publication of a ritual and hymnal for children's services.

(3) The appointment of committees on curriculum, text-books and teachers' manuals.

(4) The creation of a religious school exhibit.

(5) The review of religious school publications.

(6) Issuance of a school transfer card.

(7) The preparation of a census of Jewish children of school age.

(8) The preparation of reprints of illustrations from the Jewish Encyclopedia, also lantern slides of the same.

(9) Approval of the idea of a correspondence school for teachers.

(10) The preparation of lists of books for religious school libraries.

(11) The preparation of a descriptive catalog of reference books for teachers on all subjects appertaining to Jewish religious education.

(12) Advocating the establishment of a weekday school for religious instruction, at least one hour a week.

(13) Urging the members of the Conference to establish in their congregations normal school classes for the preparation of teachers.

Many of these resolutions, though adopted by the Conference, were' so far as the records show, never actually carried out.

IV. Twenty-three (23) papers dealing with various phases of the general subject have been presented at the different sessions of the Conference.

B. With Respect to the Jewish Chautauqua Society.

The Digest shows that this organization is also national in its aims, and conducts

(1) Study circles in Jewish History, Hebrew, Judaism, and Current Topics.

(2) Annual assemblies.

(3) A correspondence school for teachers.

(4) Colony and university work.

(5) The publication of text-books and teachers' helps.

C. Bureau of Jewish Education is national in its aims and scope though local in its actual work.

Its two most valuable departments, as far as our own needs are concerned, are the Circle of Jewish Children and the League of the Jewish Youth. Both of these reaching out for the children and adolescents of the orthodox masses in New York might well stimulate us to similar efforts toward reaching these same groups in our reform circles.

D. The other organizations give no new suggestions that would be of any special value to us in a program for reconstruction and reform.

The recommendations of the Committee, growing out of this survey, as to practical proposals for securing a harmonized, unified purpose and coordination of effort with these various agencies, will be found later in this report.

The work assigned to this Committee is to present a feasible Plan of Educational Reconstruction and Reform. This subject is so vast and comprehensive that it is manifestly beyond the power and the scope of any one Committee adequately to deal with the many problems involved. The term "Religious Education" in reality includes the whole of Judaism as it finds expression in the synagog and philanthropic endeavors, in the religious school and in the home, in civic and private life, for whatever voices Jewish aspirations, or tends to strengthen Jewish loyalty, and manifests the spirit of Jewish fidelity to duty, may, in a broad sense, be called an educational influence, inasmuch as it reacts on Jewish character, and inculcates and develops Jewish self-consciousness. Judaism is, essentially, a religion of education and faith, and it is impossible to draw a sharp line of demarcation, and to differentiate between what may be called theology, and what may be denominated religion and ethics. The two are closely interwoven, according to Jewish concept, the one meaningless and useless without the other, and education may be regarded as a connecting bond between the two—as the spiritual force by means of which theological principles are to be translated into life and conduct.

With this broad definition of the place of religious education in Jewish thought and life before it, your Committee believes that it is its function not to cover the whole range of the subject, but rather to confine itself to some practical suggestions that perhaps may tend to strengthen the influence of religious education upon those who come directly under the ministrations of the rabbi, or that may be reached by him. It accordingly begs to submit the following practical plan for your earnest consideration.

A. I. Relating to Pupils of the Religious School from the Kindergarten Age to Confirmation.

In the message of the President of the Conference of 1918, the question is raised as to whether "it would be desirable and practicable to organize all existing religious schools into one centralized Federal Jewish School Union, thus eliminating present waste and confusion, redeeming the local schools from the whimsicalities that run riot in them, and recruiting them into a systematized whole, whose efficiency will be commensurate with its pervasive influence."

Your Committee has given careful thought to this suggestion, and believes that it is not only desirable and practicable, but exceedingly necessary and timely. It therefore recommends:

I The formation of a National Federation of Jewish Religious Schools.

The aims of this federation shall be

(a) To standardize, systematize and coordinate the work of the religious schools, both as to curriculum and methods of management and discipline.

(b) To offer suggestions and plans as to the solution of such problems as are common to all our schools, and in which community action and uniformity are desirable.

The direction and control of this federation shall be vested in a number of pedagogic experts, both clergy and laity, to be selected from the entire country, and to have its headquarters and office in Cincinnati, Ohio.

This board, of course, is to have largely a recommendatory rather than a compulsory function.

We append a number of questions with which a board of experts might deal, an authoritative and explicit answer to which would be of the utmost value in standardizing and coordinating the work of our religious schools:

1. What shall be the central aim of the instruction in a Jewish religious school?

2. Shall we favor lengthening the time of instruction so as to include in addition to Sunday morning, and an hour on the Sabbath, as is done in some communities, also certain hours during the weekdays? The Board of Education of New York is at present considering a plan of setting aside a few hours of Wednesday afternoons when the children of the public schools are to be free to receive religious instruction through their various denominations. In fact, this subject has been discussed by the Conference.

3. Is it feasible to establish a standardized uniformity in methods of discipline, in grading and in general school management?

4. What is the minimum of knowledge that a Jewish child should receive in a religious school?

5. Shall Hebrew be taught? If so, how much and on what

plan? Can we adapt the *Ivris be Ivris* method to the need of the Reform School?

6. Shall Jewish ethics be taught only in connection with the history or as a separate subject? If so, on what ethical topics and by what plan?

7. Shall Jewish ceremonials be taught, and, if so, which of them?

8. What should be the character of the school assemblies and what is the best time for holding them? Shall they include a definite children's service, and, if so, shall the Conference issue such a book?

9. What shall be done with the vexed question of proper text-books?

10. The use of the stereopticon, and the moving picture machine in connection with the school instruction.

11. To what extent shall social service be embodied in the school work?

12. Shall we favor the idea of school self-government? If so, can a model plan be formulated?

These are but a few of the many problems that a federation of schools through a board of experts might help in solving.

A. II. Relating to Pupils of the Religious School of Adolescent Age—from Post-Confirmation to Eighteen Years

Your Committee recommends as practical methods whereby boys and girls of adolescent age may be continued under the influence of the religious school, the following:

1. The Committee recommends the establishment of a High-
II School department, of at least two years, and preferably four years, in connection with the religious school.

2. The Committee recommends the preparation of a curriculum for an intensive course, covering two years, and a more extensive course of four years.

On the basis of a two years' course the first year might embrace either a study of the Jew in the nineteenth and twentieth centuries, with special reference to the contribution of Jews to great world movements, or a particular study of the Jew in America, from the discovery of the western continent to the present day. (A text-book on American Jewish History is now being prepared under the direction of the Board of Editors of the Union). The second year might embrace a total consideration of current topics of Jewish interest.

If the course be four years, these subjects could all offer sufficient material for more intensive study.

3. The Committee recommends the advisability of preparing a
III special Service Book, including hymns for the use of adolescents for Sabbath, Holidays and Holy Days.

A resolution to this effect was approved of by the Conference in 1906.

IV 4. The Committee recommends the preparation of a Jewish bibliography for adolescents.

A. III. Relating to School Improvement in General.

Your Committee submits the following specific suggestions that may tend to strengthen and improve the influence of religious education in general.

The Committee recommends the preparation of a census of Jewish

V children of school age.

This proposition was first brought before the Conference in 1909, and was especially recommended by Rabbi Gries in his report as Chairman of the Religious Education Committee in 1912, and was then adopted by the Conference. However, in 1914, the Committee on the census, Rabbi Jacob D. Schwarz, Chairman, stated that "Jewish statistics being adequately prepared by the Bureau of Statistics of the American Jewish Committee, duplication would result, if the Conference took up this work." Since this action was taken, six years have elapsed, and the statistics gathered by the American Jewish Committee are far from complete and inadequate for our present needs. The value of such a census, though involving great work and expense, would be exceedingly great, and your Committee begs to renew the recommendation.

The subject of a descriptive catalog has likewise been before the Conference for many years. At the Conference in 1918 the recommendation was adopted that "the Committee on Descriptive Catalog consist of a Chairman, and an Editorial Committee of seven, representing the various branches of literature on the subjects of Reference Literature, Education, Philosophy, Text-Books, Juvenile Literature, Jewish History, Jewish Religion, and Jewish Literature; that each member of this Committee be responsible for a brief descriptive review of three or four books a year in his particular branch or subject; that these reviews be submitted by the Chairman to the Union Bulletin for publication; and that the reviews already completed be revised by the respective committee editors, to meet the present conception of a descriptive review, and be published in the Union Bulletin at the discretion of the Chairman." Since 1918 no further action has been taken in this matter.

Your Committee is of the opinion that such a descriptive catalog

VI would be of great value to religious school teachers, and recommends that the subject be taken up again with the Board of Editors of the Union, or that a special committee be appointed.

Your Committee favors the establishment of a Juvenile Monthly

VII Magazine for religious school pupils, somewhat along the lines of "Young Israel" of many years ago.

Such a publication might be undertaken in conjunction with the

Synagog and School Extension Department of the Union, under the direction of the Board of Editors.

VIII The Committee recommends the establishment of a religious school exhibit, to be permanently located in Cincinnati, Ohio, preferably at the Hebrew Union College, and to be on display annually during the sessions of the Conference, and during the year at such places and under such conditions as the Executive Board may designate.

This proposition was discussed at various conventions of the Conference, and was accepted in 1909 as the result of a report presented by the Religious School Exhibit Committee, Rabbi Gries, Chairman, but nothing further has been done in the matter.

Your Committee suggests that this subject be again considered, and that steps be taken looking towards the permanent establishment of such an exhibit.

The Board of Editors of the Union has appointed a Special Committee to prepare a list of slides for stereopticons, and of films for moving picture machines, appropriate for Religious School use. This is an important undertaking that we believe ought to be completed as soon as possible.

The plan of holding a Children's Harvest and Thanksgiving Festival, in connection with Succoth, first suggested by Rabbi Philipson, and recently elaborated by Rabbi Eli Mayer, is of great value, and will serve to do for that holiday what Confirmation has done for Shabuoth.

Your Committee suggests the cooperation of the Conference in this matter in such ways as may be deemed advisable.

IX The Committee begs to renew the recommendation passed by the Conference of 1906, that a series of tracts on Jewish education be issued under the direction of the Tract Commission or the Board of Editors of the Union, and suggests that one of these tracts deal with the significance and the dignity of the teaching profession, with particular reference to the Jewish religious school teacher.

B. Relating to Teachers of our Religious Schools.

The need of creating a teaching profession that shall be invested with prestige and professional expertness, and to secure for it an adequate tenure, and an open road for confidence, freedom and idealism, essential to so responsible a calling, must be patent to all. In many of our smaller communities almost anyone is considered fit to be a teacher in a religious school, and young men and women, with but scanty knowledge, and often with even less religious spirit, are placed in charge of a class and left to deal as best they may with the serious business of moulding souls, and inculcating Jewish loyalty. That a work thus clumsily and unspiritually performed must be barren of results, requires no elucidation.

It is the opinion of your Committee that an earnest protest ought to

be made against the employment of such men and women as teachers who have not the preparation fitting them for this work. Good will alone does not necessarily make a good teacher, though it is a valuable asset. Training is important. Our communities ought to be aroused to a realization of the need of securing and supplying the funds that may be needed to furnish the best equipped teachers for those who are to be the upholders of our faith, even if economy must be practiced in other directions.

Realizing that it is not within the scope of the Conference to undertake the work of training teachers, your Committee urges that it gives its support and encouragement to such existing organizations as may be engaged in such efforts.

C. Relating to Practical Proposals for Securing a Harmonized and Unified Purpose and Coordination of Effort between the C. C. A. R. and other Agencies Engaged in the Promotion of Jewish Education.

The Survey, though not complete, is sufficient to indicate, as has already been stated, that no organized effort has yet been made (with the exception, perhaps, of the Jewish Sabbath School Union of America, now long out of existence) to secure a harmonized and unified purpose, and coordination of effort, between the various agencies engaged in the promotion of Jewish education. While a number of these organizations are national in their scope, they bear no official relation to one another, and in no way do they unite their forces for the solution of problems that are common to them all.

Your Committee believes that not until there is a closer cooperation in all these organizations and movements that shall bring the whole strength of the Jewish educational forces of America to bear upon the vital subject of an adequate system of Jewish religious education, both as to method and curriculum, can the present almost chaotic and surely unsatisfactory condition be remedied and improved.

It was the wise statesmanship and genius of Isaac M. Wise, that he realized that only through united effort could the serious problems of American Israel be solved; and hence, he called the Union of American Hebrew Congregations and the Central Conference into existence. We need today a similar broad vision with respect to the problems of Jewish religious education. It is far beyond the scope and the power of any one man or even a group of men adequately to deal with the many and varied questions that are involved. The desultory efforts of individual rabbis, however well intentioned and locally successful they may be, are not enough. It requires the united thought and concentrated efforts of the ablest and most experienced minds, men who with the ripe knowledge and pedagogic skill, combine an intense enthusiastic love for the cause.

May we be permitted in this connection to make what seems to us a pertinent suggestion? The Board of Jewish Education of New York

has one great achievement to its credit. It has succeeded in gathering and developing a coterie of young men, academically and pedagogically trained, but who at the same time are intensely Jewish in their loyalties, and who devote their time and talents exclusively to the problems of Jewish religious education, not alone from a practical, but more especially from the theoretic, scientific point of view. These men, fine forward looking, consecrated spirits are engaged in an intensive study of the multifarious phases of the general subject, and their investigations are sure to accomplish beneficient results for the particular class of our coreligionists to whose spiritual interests they are giving themselves.

Cannot we of the Reform wing do as much for our own needs? Would it not be possible to enlist the interest and secure the services of one or two of the graduates of our College to devote their time, their thought, and their fervor, to the cause of religious education? Here is a service that calls for self-sacrifice and self-consecration. Surely, it offers abundant opportunities for fine constructive work in a field that, to the detriment of Judaism, we have too long permitted to remain almost altogether fallow.

Your Committee is of the opinion that the National Federation of Jewish Religious Schools, as proposed in this report, furnishes a basis and a means for such unified effort. Therefore,

X The Committee recommends that the Central Conference of American Rabbis invite the cooperation of the Jewish Chautauqua Society, the Teachers' Colleges, the Synagog and School Extension Department, the Federation of Temple Sisterhoods, the Council of Jewish Women, and all other organizations that are engaged in Jewish religious educational work.

XI The Committee recommends that the Central Conference extend an invitation to all existing associations in America to join in the proposed National Federation of Jewish Religious Schools for cooperation in such work appertaining to Jewish Religious Education, as is common to them all.

XII The Committee recommends that a Committee be appointed that shall draw up and present, as soon as possible, a practical plan for the formation of a National Federation of Religious Schools, as proposed in this report, in order that a harmonized and unified purpose and coordination of effort between the Central Conference and all other agencies engaged in the promotion of Jewish Religious Education may be brought about.

Respectfully submitted,

RUDOLPH GROSSMAN, *Chairman*,
EDWARD N. CALISCH,
JOSEPH S. KORNFELD,
ALEXANDER LYONS,
SAMUEL S. MAYERBERG,
MARTIN A. MEYER.

MONDAY AFTERNOON

The Conference reassembled with the President, Rabbi Franklin, in the Chair. The discussion of section 2 of the report of the Commission on Social Justice was resumed. (Page 87.)

It was moved and seconded that the closing words of the section be deleted.

Rabbi Mischkind—The reason I urge that this particular section be deleted is more far-reaching than the excision of these particular words. It seems to me that if we continue the way we are doing with this report it will be rendered nugatory. There seems to be an attitude not only of compromise, but actually of making concessions to a very definite group that we know are the chief offenders and the main causes of our present industrial unrest and social chaos. I believe we are at least five years behind other religious bodies in our social program, and we should not make even this statement a weak one.

A substitute motion—that the words, both capital and laborite, be added after the word profiteer—was lost.

The original motion, that the closing words be deleted, was put and lost.

A motion that the Commission's report as amended be adopted carried.

Paragraph 3 was then read, and, upon motion, was adopted as amended.

Paragraph 4 was read.

Rabbi Currick—I feel that the last clause should be stricken out, for we all know that there have been frightful abuses and persecutions and violation of human rights in the carrying out of this provision for deportation and a sentence, as unqualified as this, means that we endorse all of the processes which have been universally condemned. We ought not stand for the curtailment of the freedom of speech in this country. Even during the war I stood for the non-interference with

any man whose only offense was that he talked. In this country we are allowed to talk, and we ought to allow a man to give vent to his opinions, no matter how radical they are, so long as he does not violate the law by overt act.

Upon motion, the paragraph, as amended by the Committee, was adopted. Paragraph 5 was read.

Rabbi Calisch—I agree with the sentiment expressed in the first sentence, but I desire to advocate the deletion of the second clause on the ground of States' rights. The multification of Federal laws and referring everything to the Central government and the centralization of all activities and authority in the Federal government is tending to a paternalism in government that we as American citizens and as Jews ought to object to—a centralization which is dangerous on account of the paternalism which it is developing.

A motion to delete the second clause of the paragraph was lost.

The paragraph as submitted by the Commission was then adopted. Paragraph 6 was read.

Rabbi J. G. Heller—I wish to move that there be included in this paragraph several things which the Commission has omitted, namely: minimum wage, vocational training, profit-sharing, unearned increment, government ownership, the institution of open forums.

Rabbi Wolf—We included minimum wage in our Chicago platform in 1918. Since then there has arisen, even in the ranks of labor, a great difference of opinion as to the worth of the minimum wage movement, and as it was a debatable question we did not feel that we, as a Conference, were prepared to take a definite position. The other matters, if they come within the province of this Commisson at all, we feel were taken care of in other statements.

Upon motion, the question of the inclusion of each of the different subjects was put to vote and all were lost.

A motion to change the word "maximum" to "standard" was lost. The paragraph was then adopted as amended.

A motion was adopted that paid and unpaid publicity be given to the report within the discretion of the Executive Board.

Rabbi Deutsch—You go out before the world as a Conference of rabbis, but not a word is spoken of the Jewish message in the whole report. There should be a preamble to this effect, let us say, In harmony with the time-honored teaching of Judaism, we say, "I have never despised the right of my neighbor," "Thou shalt not withhold the wage of the hired man." It should be a message of Judaism.

Rabbi Enelow—I am glad we are going to adopt this report, which in a way covers many of the phases of our modern problems in which most of us are keenly interested. But what we have done is but a repetition of what every progressive church and every progressive person in this country has done or is willing to do. But what we should do who are the leaders and teachers is to add a word that would be calculated to appeal to the conscience of the Jewish people who are engaged in industrial life, and more especially in the industrial struggle of our time—that the Jewish rich men and employers of labor may see that we are keenly concerned in arousing their conscience to the terrible needs of our times. Therefore I would suggest that we add to the report something to the following effect: That the Central Conference of American Rabbis solemnly calls upon the Jewish citizens of our republic, and especially upon the leaders of industry of the Jewish faith, to take the initiative in the creation and the promotion of a spirit of generosity and justice in the industrial relations of our country and thus give practical effect to the teachings of our religion in these critical times.

The Commission accepted both suggestions and were authorized to embody them in their report.

The report was then adopted as a whole. Rabbi Louis A. Mischkind requested that his vote be recorded in the negative.

It was moved and adopted that the report of the Committee on a Draft of Jewish Ethics as Bearing on Current Questions, which was not adopted by the Conference, be printed in the yearbook (page 83).

The Vice-President, Rabbi Calisch, takes the Chair.

The report of the Committee on President's Message was read by the Chairman, Rabbi Samuel Schulman. A minority report was presented by Rabbi Max Heller.

COMMITTEE ON PRESIDENT'S MESSAGE

MAJORITY REPORT

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee has read with great pleasure the excellent message which gives a comprehensive account of the many sided activities of the Conference, and it congratulates the President upon
I the splendid devotion, untiring energy, fine intelligence, tender solicitude for the good name of the Jew and watchful zeal for the interests of Israel and Judaism with which he has most efficiently maintained the high traditions of the office. The message gives a vivid picture of the exacting work which with fidelity and self-sacrificing service he has performed, and we recommend that the Conference express its deep appreciation of his efforts by a rising vote of thanks.

We deplore with the President the attempts to transplant to the United States the lying anti-Semitic propaganda manufactured in Germany. The rehash of innuendo, insinuation and untruth which
II characterized the anti-Jewish campaign in Europe and which has been reproduced recently in this country in such publications as Henry Ford's personal organ, The Dearborn Independent, cannot but make the judicious grieve and the lover of humanity mourn. Despite this and similar outbursts here and there, we have no fear that this imported doctrine of hate will find lodgment in the American mind. We are convinced that the spirit of fairness of our American fellow-citizens will not permit this foreign poison to infect the nation. We are no less convinced that our Christian brethren, with whom we share this American spirit, will condemn this studied attempt to stir up hatred in our communities. The great American press, which with a few dishonorable exceptions has always championed the cause of justice for all, and discrimination against none on the score of religious or racial prejudice, will, we are sure, exert its tremendous influence against this latest effort to Prussianize the American outlook. The ridiculous accusation that there is an unseen financial super-empire, ruled by Jews, has been exposed time and again, as an absurd invention and a glaring falsehood. Inter-

national finance is neither Jewish nor Christian, although some Jews, and many more Christians, head international banking houses at this period of the world's history. We believe that this midsummer madness, the aim to import so vicious a product of German thought to these shores, will soon have run its course, and that the sponsors of this un-American, irreligious and inhuman propaganda will be repudiated as enemies of the public order and underminers of the public welfare by all right-thinking and right-feeling Americans.

III In our appreciation of the good work of the anti-Defamation League of the Independent Order of Bnai Brith and in the earnest desire to assist in all efforts of Jewish self-defense, your Committee endorses the recommendation of the President that we accept the urgent invitation of the Independent Order of Bnai Brith "to cooperate with it and such other national organizations as may be interested in stemming the tide of anti-Semitism."

To this end we recommend that a committee of three be appointed for a special conference with the executives of the order as to the plan and policy to be adopted, and report to the Executive Board of our Conference as soon as possible for final consummation of the plan of cooperation as outlined in the invitation.

IV We share the righteous indignation of the President of our Conference at the misinterpretation of the historic function and modern significance of the synagog as depicted in the Sargent panel, recently added to the Boston Public Library. We approve the vigorous action of our President in his efforts to have the offensive panel, entitled The Synagog, removed from public view. This panel represents the medieval and distorted understanding of the church as regards the synagog, and should have no place in an American institution of education supported by public taxation. We urge our Conference to utilize every legitimate means to obviate this harmful influence, and we welcome heartily the cooperation of all the forces of righteousness and fair play for the development of a stronger public sentiment in the nation to give increasing effectiveness to our protest.

V We heartily concur in the recommendation of the President that a special committee be appointed on cooperation with representatives of Christian church organizations to the end that through a better understanding "of one another's ideals and purposes, churchmen of all denominations may regard each other, not as competing, but as cooperating forces in leading the world to righteousness". As to the League of Religions, we suggest that the recommendation of the President be referred back to the Executive Board until further information is obtained as to its objects and purposes.

VI We heartily commend the undertaking of the Conference to publish a book of daily scriptural readings, prayers, and meditations, and we trust the work will be carried on with dispatch, so that the volume

will soon be completed, and that such a book will meet the needs of spiritual minded Jews and Jewesses.

The Jewish Revival movement, which, in a measure, the Union of American Hebrew Congregations has started in its "Back to the Synagog" campaign, will, we hope, bring large numbers of the unsynagoged into the congregations. We therefore join in the recommendation of the President by earnestly urging the members of the Conference to further this movement with their most zealous cooperation.

VII Your Committee heartily concurs in the sentiments expressed by the President, stressing the high and holy position of the rabbi as a leader of things spiritual. With him we, too, deplore the spirit of unrest that has invaded the ranks of the rabbinate and induced some of its members to leave the pulpit. Your Committee feels that this has been due to a dissatisfaction with the spiritual rather than the material conditions obtaining at the present time, and it urges that efforts be made so to establish the position and condition of the rabbi that every encouragement shall be offered to those whose lives are consecrated to the service of God; and that, further, not only the rabbis, but the laymen, also, seek to encourage young men to enter the sacred calling; that fathers and mothers in Israel be made to feel like the mother of Samuel, a holy pride in leading their child to the service of the sanctuary.

VIII We recommend that the incoming Executive Board, in accordance with the President's suggestion, be authorized, if a social program be adopted by this Conference, to make an appropriation sufficient to provide for paid publicity.

IX We have read with much gratification the good news of the increasing influence abroad of the work of this Conference and of the recognition of the service to Israel of Reform Judaism. We concur in the recommendation of the President's message that an amendment be made to the Constitution of the Conference, creating a class of corresponding members and that the Conference elect to corresponding membership rabbis and scholars interested in progressive Judaism and in sympathy with the aims of the Conference, that such members be exempt from dues, that they receive *gratis* all our publications and that they shall occasionally be invited to submit to this Conference reports of their work and of the progress of the liberal movement in Judaism in their respective countries.

X The Committee very gladly assents to the recommendation that the incoming Executive Board be authorized to vote such further sum as in its wisdom may be deemed necessary for the relief of our afflicted colleagues in the war zone, and we also recommend that the Executive Board take under further advisement the suggestion of the possibility of educating some of the young men, sons of our colleagues and scholars abroad, as recommended by the President.

We endorse the action of the President in declining the invitation

of the Zionist Organization of America to appoint a delegation to participate in the Extraordinary Convention of delegates representing
XI the membership of the Zionist Organization held in the city of New York, May 9 and 10, to celebrate the issuance by the San Remo Conference of a Mandate over Palestine to Great Britain.

We rejoice, indeed, at the present decision of the San Remo Conference to give to Great Britain a mandate over Palestine in line with the Balfour Declaration. But, we hold today what the Conference declared anent the Balfour Declaration two years ago. We do not subscribe to the phrase in the declaration which says "Palestine is to be a national home land for the Jewish People". We believe that Israel, the Jewish People, like every other religious communion, has the right to live, to be at home, and to assert its message in every part of the world.

With confidence in the free institutions of Great Britain, we rejoice in and recognize the historic significance of such a British Mandate for Palestine, in that it will offer the opportunity to some Jews who may desire to settle there to go there, and to live full, free and happy lives. And if facilities are offered for an appreciable number to go there from lands in which they suffer from religious, political or economic persecution they may be enabled so to shape their communal life that, inspired by the hallowed associations of the land in which Israel's Prophets announced world-redeeming ideas, they may become a great spiritual influence.

While we thus rejoice, we do not, however, admit that this historic event is what it has been called, the *Geulah* or the Redemption of Israel. Convinced that the mission of the Jew is to witness to God all over the world, emphasizing the religious function of Israel, and rejecting any assertion of Jewish nationality, which it has long ago outgrown, we hold that Israel's Redemption will only be realized when the Jew will have the right to live in any part of the world, and, all racial and religious prejudice and persecution ended, Israel will be free as a religious power and integral part of all nations to give world service.

Recognizing the opportunity which Palestine under the Mandate of the British empire will offer some Jews, the Conference reiterates now what it has said many times, that it is the duty of all Jews to contribute to the reconstruction of Palestine, in so far as Jews may place themselves there and to make it a good place for them to live in. But the cooperation of Jews who reject Jewish Nationalism is made difficult, nay, impossible, as long as the Zionist Organization is committed to such Nationalism. For such cooperation would mean the tacit acceptance of the program and ideals of Zionism. We, therefore, hold that it is the duty of all Jews to make clear the character of the practical work now demanded for Palestine, leaving to the Jews there, and not to any partisan organization, to determine their own destiny. We hope that for the sake of unity in Israel, and, above all, for the sake of the practical help to Palestinian Jews, some plan for the Union of Jewish forces may

be devised. In the present circumstances we believe that while nothing Jewish is alien to our Jewish hearts, and that while we are ready to help in the work of rebuilding Palestine for some Jews, we reemphasize the view of Jewish life for which our Conference stands—that Israel is not a nation, but a religious community; that Palestine is not *the* homeland for the Jewish People, but that the whole world ought to be its home.

In conclusion, we congratulate the President once more and hope that the fine service which his last year's administration gave to American Judaism will stimulate us all to earnest endeavor for the blessing of Israel and our fellowmen and for the glory of God.

Respectfully submitted,

SAMUEL SCHULMAN, *Chairman*,

E. N. CALISCH,
HENRY COHEN,
MORRIS M. FEUERLICHT,
SOLOMON FOSTER,
LOUIS GROSSMAN,
SAMUEL HIRSHBERG,
JOSEPH S. KORNFELD,
CLIFTON HARBY LEVY,
FELIX A. LEVY,
DAVID PHILIPSON,
WILLIAM ROSENAU,
MARCUS SALZMAN,
ABRAM SIMON,
JOSEPH STOLZ,
MAX HELLER
HORACE J. WOLF } except Recommendation XI.

MINORITY REPORT ON RECOMMENDATION XI COMMITTEE ON PRESIDENT'S MESSAGE

The treaty of San Remo, following the lead of the Balfour Declaration, has stamped the sanction of the civilized world upon the program of political Zionism, which had confined itself to the demand for a "publicly secured, legally safe-guarded home for the Jewish people in Palestine". Before the treaty has been signed, Great Britain has begun its task as mandatory for a Jewish national homeland by appointing Mr. Herbert Samuel as High Commissioner.

The Jewish Communities in every corner of the globe have greeted this epochal consummation with an outpouring of joy, which, through contrast, was deepened by the tragic plight of our Eastern brothers and by the recrudescence of anti-Semitism in the Western world. Wherever Jewish hearts beat in loyalty for our people and our mission it is recognized that a priceless opportunity and a grave responsibility have come to our generation which call for united effort and generous self-sacrifice.

This Central Conference of American Rabbis must perceive that conditions annihilate theories. Truth and justice have not changed; but solemn duties are arising out of inexorable circumstances.

Now that Palestine is to be, by world consent, a national homeland for our people, our duty is, first of all, to lift our hearts in fervent gratitude to the mysterious Providence which is guiding the Jewish people

out of its wildernesses into the Promised Land; then to convey the expression of our own warm appreciation to those human agencies; the Zionist Organization, the British Government, the Entente Powers and President Wilson, who have been instrumental in bringing about this consummation; to honor the memories of those no longer with us who have fought and suffered for the realization of our longings of almost two score centuries; lastly, to call, as earnestly as we can, upon our people that they shall take up, in a spirit of fervid loyalty and steadfast hope, the delicate and difficult tasks which now await us.

MAX. HELLER,
HORACE J. WOLF.

Recommendation I was adopted by a rising vote.
Recommendation II was read.

Rabbi Wolsey—I am not so sure that the introduction of the name of Mr. Ford's paper is a wise move. I am not so sure that the masses of the people of America are acquainted with these articles. The people who are responsible for that paper and the articles appearing therein are very anxious that the articles should be known by all the people and that the reports should be spread. They have even followed a policy of creating subscriptions to the paper, and I believe that we are doing the very thing they want to have done, namely, that we shall advertise them.

A motion was made and seconded to omit the reference by name to the Dearborn Independent.

Rabbi Schulman—If we do not mention the Dearborn Independent, why are we called upon to make any statement? You are going to tell the country that here is a great deal of anti-Semitism—that we are not a superempire of high finance, when the only reason that we have for referring to this phrase is that it was mentioned in the Dearborn Independent.

Rabbi Foster—The very argument advanced a few moments ago for the omission of the names is what I would advance for their retention. In the near future other people will refer to these very articles, and it is necessary that we nail the

lie direct when we find it. It is a clear-cut charge, and we should not be timid in making our answer to the charge.

Rabbi Franklin—In the Message, wherein reference is made to this matter, you will recall that the name of Mr. Ford and his paper, the Dearborn Independent, were mentioned, but immediately following the mention of the Dearborn Independent occurs the phrase, "and by certain foreign correspondents in the public press." That referred specifically to the Chicago Tribune, which, in its issue of June 22d, under the date line of Paris, contained an article by Mr. John Clayton that was much more insiduous than anything that was contained in the Dearborn Independent in the course of its seven articles. More than that, the Chicago Tribune reaches a far greater clientele than does the Dearborn Independent. Moreover, on the day following the appearance of the article in question, there appeared in the Chicago Tribune an editorial bearing upon the Clayton article which, at least by innuendo, supported and agreed with the statement made by its foreign correspondent that there is this superempire of Jews.

Now, therefore, if you point out the one particular paper in which this accusation has been made, it seems to me that you must go farther than that. Do not believe for one moment that I have the slightest interest in shielding the name of Mr. Ford, or of the Dearborn Independent, beyond that interest which is involved in safeguarding the good name of the Jew. I happen to know that there is nothing that the publishers of this paper want so much as publicity upon this question, and I am going to say this, Mr. Chairman, in this connection: Mr. Ford, while he is responsible and sponsor for these articles, really is in some sense the tool of the men by whom he is surrounded. Were it a matter of Mr. Ford as an individual, this matter would have been very quickly settled—that I can assure you—and after the appearance of the first article there would have been no second one. But he is surrounded by others, whose interest it is to gain wide publicity for these articles. I believe that, despite the fact that I have included the name of the Dearborn Independent

and Mr. Ford in my Message, that it will be given a wider publicity through this Committee report, which will undoubtedly go out to the country.

Rabbi Philipson—As the Chairman of the Committee has said, unless we include this name, the whole paragraph loses its point. Now, what are you afraid of? That this is going to get publicity? The Ford paper is giving the publicity. This is our stand. If this recommendation is not adopted, mentioning this name, it will not mean anything. I am not afraid of the publicity this is going to give. I am glad if the people get our side—that we deny these anti-Semitic articles. How can we so stultify ourselves as to accept anything on this point unless we mention the Dearborn Independent?

The question having been called for, the motion to omit the names from the report was lost.

The paragraph as recommended by the Committee was adopted, Rabbi Deutsch asking that his name be recorded in the negative.

Recommendations III-X were adopted.

Recommendation XI, as contained in the majority report, was then read.

Rabbi Max Heller read the minority report.

Rabbi Max Heller—I ought to say before this convention a brief word of cordial appreciation of the efforts which the Chairman of this Committeee made, with every resource at his command, to make this report entirely unanimous. He went as far as he could towards our position, in the hope that he could find a way, consistent wth our views, so that Rabbi Wolf and I might be willing to sign the majority report. As I said to the Committee, it would have been a joy to have only one report, and no minority report. But I found, as I shall have occasion to explain, that there are a number of things in the majority report which made it impossible for me, with any consistency, with any respect for my clearly and long held opinions, to sign the report.

It was moved and seconded that the majority report be adopted without debate.

Rabbi J. G. Heller—I believe, whether you are on one side of this question or the other, it is greatly to the detriment of this Conference, as a body called together for the deliberation of the most vital questions in Jewish life of today—among which you certainly must number the questions which are treated in this minority report—to throttle all discussion. When you take into consideration that the discussion and the consideration of this report comes at a time when already so many members of this Conference have found it impossible longer to be present at its sessions; when you consider, moreover, that this is not the same question which this Conference has discussed in previous years; it is a question which has been made more vital, more necessary of consideration, because of the happenings of the last year; and just because the President's Message Committee has seen fit to bring in a new recommendation upon this subject, and not merely to reiterate the decisions of this Conference in past years, so much the more is it necessary that free discussion be at least permitted upon the floor of this Conference.

Rabbi Hirshberg—As the maker of that motion, I think I can ask the privilege of a personal statement; that is, that I have not been moved by any motive of cutting off debate, but we know that this matter has been up repeatedly before this Conference, and we have had ample, more than ample, opportunity to express ourselves. I think the minds of all the members of this Conference are made up on this very important question. I do not think that any debate will influence any man to a view opposed to that which he now holds, and therefore such debate is utterly useless, utterly futile, and for that reason I have made my motion.

The question of accepting the majority report without debate was then put and the motion was declared lost. A roll-call was asked for and resulted as follows:

Affirmative: Englander, Feuerlicht, Foster, Hirschberg

(Abram), Hirshberg (Samuel), Kaplan (I. L.), Levi (Chas. S.), Levy (Clifton H.), Levy (Felix A.), Marcuson, Mayer (Eli), Rothstein, Wolsey, Zielonka.—14.

Negative: Ackerman, Baron (Jos. L), Bernstein, Brill, Calisch, Cohn, Cohon, Currick, Deutsch, Ettelson, Feinstein, Fink, Franklin (Leo. M.), Frisch, Goldenson, Grossman (Louis), Grossman (Rudolph), Heller (James G.), Heller (Max), Joseph, Koch, Landman, Lazaron, Levinson, Lowenberg, Mann, Mayerberg (S. S.), Miller, Minda, Mischkind, Philipson, Pollak, Reichler, Reinhart, Richmond, Rosenbaum, Rosenwasser, Rypins, Sanders, Sarasohn, Schulman, Schwarz, Stern (Nathan), Stern (R. M.), Stolz, Tarshish, Willner, Wise (Jonah B.), Wolf, Zepin.—50.

The question having been raised as to the right to vote of newly elected members whose membership had been made contingent upon the payment of dues and whose dues had not been paid, the Chair ruled that such members could not vote, the law of the Conference clearly stating that dues must accompany application. An appeal was made from the decision of the Chair but the Chair was sustained by the Conference.

It was moved and adopted that the remarks of Rabbi Hirshberg explaining why the motion to limit debate was made be incorporated in the yearbook with the record of the vote.

It was moved and seconded that the debate be limited to Rabbis Schulman and Max Heller representing the majority and minority reports, but the motion was lost.

It was then moved and adopted that the debate be limited to a half hour and each speaker to three minutes.

The point of order—that the minority report was inadmissible because it was a different report from that read to the Committee, was not sustained.

It was moved that the majority report be accepted. The amendment was introduced that the minority report be adopted.

Rabbi Cohon—The minority report contains two words on which I would speak, 'that Truth and Justice shall stand',

yes, even in the San Remo matter. Now what is the truth and justice in the case? The truth of the matter is that up to date the treaty has not been signed by Turkey. England has no right to Palestine as yet. What is the justice in the matter? The Jew owes a debt to Turkey. We cannot forget that when the Jew was expelled from Spain and from other countries, it was the Turk who gave him a haven of rest.

But more important than that is the fact that today the Arab is in the majority in Palestine, and we cannot ignore this fact. Then there is the consideration for our brethren in Palestine. Despite the San Remo conference there was a massacre of our brethren in Palestine, and unless we are careful there may be more massacres. I feel that the majority report should be accepted, for it has made a great concession to the other side. It suggests that the Conference and the Zionists and everyone else shall work together to help our brethren in Palestine, so that they shall be able to rebuild the waste places and do work which will be conducive to the well-being of the Jewish community of Palestine. What more can the Conference do? Surely the signer of the minority report does not want this Conference to become a branch of the American Federation of Zionists!

Rabbi Lazaron—I believe there is no necessity, in the face of this most remarkable success in Israel's history, for us to inject the polemic attitude into any determination which this Conference may make. If there were a record of events that tell the story of what occurred at the time of the return from the Babylonian Captivity, and there was such a record as we propose to write today, we will stand condemned before all the future in Jewish history as men who did not appreciate this remarkable thing which has happened to us. Personally, I do not feel that either the majority report nor yet the minority report expresses what should be the unanimous sentiment of this Conference. We want to get together on something that shall really express in glorious terms the

greatness of the hour—something that rises above the plane of controversy.

Rabbi Isaac Landman—The minority report states that in every corner of the world the Jews rejoice at the San Remo decision. Yes, in every place except in Palestine. They did not rejoice there because they were afraid of the results of political Zionism. And the results of political Zionism are right here—for I hold in my hand photographs of Jews lying dead and wounded in the streets as a result of the pogrom. And why did that pogrom take place? Because the Arabs resent this constant political agitation. And if we adopt the minority report we will be guilty of causing pogrom after pogrom in Palestine. The only way political Zionism will be established in Palestine is by the sword and bayonet, and we will put the sword and bayonet into the hands of the Arab if we pass such a report. It is proposed that we ally ourselves with the Zionist organization. What has the Zionist organization accomplished in the last two years with millions at its disposal? One house, one single house for the reconstruction of Palestine. The political Zionists have never told the world the real truth of what they propose to do. It was that Palestine shall be governed by representatives who shall be elected by the Jews throughout the world, and when Mr. Marshall objected he was asked by some of the European Zionists: Don't you want the Jews of America to vote as a political unit?

The speaker was interrupted by a call of time, but upon motion, by a vote of 50-10, the time was extended five minutes.

And do you know what more was said? That if the Jews gain political freedom all will be solved, for if they become masters of Palestine, with a standing army of 300,000, they can march to any country where the Jew is persecuted and put down anti-Semitism. And an officer of the British army said recently that England made the mistake of her history by the Balfour declaration, for she has now an Irish question in Palestine.

And a new field of anti-Semitism has been created in England just at a time when anti-Semitism seemed to have died out. Men like Frederick Harrison are asking, Who is going to provide the 25,000,000 pounds a year to govern Palestine for the Jews? And when war breaks out, is England to furnish the troops to march under the banner of Zion and slaughter the Arabs? And if word were to go out that the Jews are raising 25,000,000 pounds a year to dispossess the Arabs, anti-Semitism would soon be justified in the charges which are being made against the Jew.

Rabbi Philipson—It is not necessary for me to argue the question, for I believe the sentiment of the Conference is very plain. But I wish to call attention to the attitude of one of the speakers who, in offering a substitute motion, did just what the Zionist organization has been guilty of, quoting part of the President's letter and giving just the opposite impression from what the President intended to convey. If at this Conference a motion is made incorporating part of the words of the President, we should insist that enough of the President's message be quoted so that we shall be clear, and know on what we are voting.

Rabbi Franklin—The previous speaker has already touched on one of the points to which I had intended to refer, namely, the publication of part of a letter by the Zionist organization which was so misleading that I was compelled to demand that they should either publish the whole letter or withdraw the whole from publication. And I wish to add that some Zionist members of this Conference sent out the same portion of the letter to other members, and I was compelled to ask them to publish the whole letter or withdraw the part which they had sent out. It was because I had been wilfully or unintentionally misrepresented in this way that I incorporated the whole letter in my message.

I have in my hand a pamphlet issued by one of the conversion societies entitled, "Resolutions and Correspondence on Jewish National Aspirations in Palestine." These are the

sort of persons who are behind political Zionism, and with them are united many atheists and even some anti-Semites. On the advisory board of the National Zionist organization is the man who is said to have given Henry Ford the foolish and wicked idea of the superempire among the Jews. Others who are political Zionists are among those who, to quote their own words, "are tired of bending the knee before America." Three weeks ago, in the office of Henry Ford, I met a man who had just returned from Palestine. He is not an anti-Semite. He said: Unless your people want to commit suicide, let them stay out of Palestine. If they do not die by disease, they will die by the sword in the hands of the Arab.

Rabbi J. G. Heller—It has been my privilege to serve on the Executive Committee of the Zionist organization, and I have a personal knowledge of what is going on. And I do not think it befits the dignity of such a body as this to listen to gossip of the kind that has been presented to you. We have no right to take second-hand evidence at this time. We have first-hand evidence from Palestine as to the reason of the pogrom. We know from the Zionists there.

In reply to a telegram sent to the Zionists of Jerusalem, we received the answer: Do not let the report of this pogrom cause you to relax your efforts for Zionism. It is because we happen to be hostile to British aspirations—not to the Arabs, but to the British who support the Arabs. Do not relax your efforts because our blood is yours.

It is not the opinion of the Zionist organization—I can state this officially, due to inquiries which were made in the last few months—that the Jews of the United States or of other countries will become citizens of the Home Land in Palestine or that they are expected to form national groups. It is unjust to take single statements and accuse a world movement. We are misjudging Zionism. I have been on the inside; I know its idealism; I know its faithfulness to Jewish principles. And I know if you gentlemen could sit in those sessions there would not be one whose heart still beats warm

with Jewish loyalty who would oppose the essential principles or conduct of the organization.

It was moved and adopted that Rabbi Max Heller's time be extended to ten minutes.

Rabbi Max Heller—I shall have only two things to say in regard to statements brought here in a semi-official manner, simply so that you can make up your mind as to whether they are correct. I will let you judge of that. I have in my hand a description of the celebration that took place in Jerusalem at the time of the receipt of the news from San Remo.

> "Chief Rabbi Kuk ordered the blowing of the Shofar in token of the arrival of the hour of redemption" according to a cabled description of the historic event received today by the Zionist Organization of America. No other than the chief rabbi would have dared to assume the responsibility for the sounding of the trumpet, which, since 70 A. D., has been silent in token of Israel's tragic fate.
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> * * * * * * * * *
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> "The prayers of mourning were turned into prayers of rejoicing and the venerable chief rabbi ordered the fast broken. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there. Then when everyone had returned to the synagog, Chief Rabbi Kuk ordered that the Shofar should sound once again and hereafter as it used to do in the days before the exile."

That is the answer to the statement that there was no celebration in Jerusalem. I thoroughly echo what the previous speaker said about the unpleasantness of backstair gossip. Let us come to the matter in hand. I said, in introducing my minority resolution, that I said to the Chairman of the Committee that it was only with the utmost regret that I found myself utterly unable to sign the majority resolution.

It is not only because the majority report repeats the things with which I have frequently differed in the public prints, which I have exposed and riddled time and again, but because it goes ahead and undertakes to say things that I cannot possibly sign. For instance, it says that Israel's redemption will only be realized when all racial and religious prejudice shall have ended. My belief is that our redemption shall come before the last atom of prejudice has vanished. That all prejudice must vanish before that is a theory that I cannot subscribe to.

Now the language of the majority report is that "Palestine shall be made a good place for Jews to live in." I have too strong a sense of solemnity, I have too great an appreciation of what Palestine will do for the Jew, to subscribe to any such phrase as "making it a good place to live in." I cannot use such materialistic language in speaking of the prospects of Zionism. Surely I could not sign a majority report which speaks of rebuilding Palestine "for some Jews." Therefore I have presented a report which seeks to the best of my limited powers to give some idea of the tremendousness of the crisis that has arisen, of the chance that has been presented to us, of the debt of gratitude we owe to those who have won this victory and of the greatness of our duty to seize this opportunity and take hold of this responsibility.

I do not hope that this minority report will be adopted. It seems to me that the majority is still as much opposed to Zionism as it has been, but in the Latin phrase "Dixi et animam salvavi".

Rabbi Schulman—Let us brush aside all personalities. Let us consider non-existent all that was said preceding this debate. Knowing human nature, it was for that very reason that almost on my knees I begged the gentleman who brought in the minority report not to bring in a minority report, "For," I said, "no one expects you to sign the majority report as a public man, known as a Zionist. You can vote against it. But there is no compelling necessity for you to bring in a minority report and bring up this debate for the fourth time."

Nor can we be influenced in our position very much by news which is brought in at the eleventh hour from here, there and elsewhere. I proceed immediately to the minority report. You cannot accept the minority report because the minority report is the expression of political Zionism. You will therefore take the majority report; and the facts prove that the majority report was not conceived in any spirit of the old aggressive anti-Zionism, but is a genuine desire to do something for Israel. This report is the result of a week of discussion, not only of the President's Message, but of the whole situation. We, as the President's Message Committee, envisaged the whole situation in Israel. The question is, How far can we go, in cooperation with all others, to do something for Palestine? Is it not time that the partisan spirit should end? That is what this report means. It says to American Israel, to the world, "We will do all we can for those Jews that have to go to Palestine." We even say that if they go in sufficient numbers they will became a great spiritual influence. What more do you want? Is that an obscure object, an uncompromising, reactionary attitude? I think this Conference has taken a great step forward. It states clearly the position of American Jewry. The whole thought is to keep our record clear, after all maintaining in the presence of San Remo the idea which began with Geiger, Wise, Einhorn and Kohler, all those men who dreamed of the realization of that glorious vision of our religion and our philosophy of life. We have combined both. You must adopt this report. You cannot do anything else. And if you send this out to the world, the world will say the Central Conference of American Rabbis has not only maintained its high standard and traditions, but it has pointed a path of statesmanship, wisdom and genuine love of Israel to that organization which has been claiming, as a monopoly, that it alone can work for Israel.

Paradoxical as it may seem, the partisan Zionist organization stands today in the way of a union of Israel for the practical work of doing anything for Palestine. That is the meaning of this report, and that is the motive that animated

me. My colleagues honored me by asking me to write it. Some of them thought that as an opponent of Zionism I had gone too far in making concessions, but I tell you my Jewish soul is thrilled with the situation that is confronting Israel, into a detailed description of which I will not go; and I thought, if it is the will of God that I have yet a few years to live on this earth, I want to do something at this Conference which shall make my record of service that I give to American Israel complete, and I feel that the complete thought of men like you and like me can only be given in such a statement.

The vote on the minority report was then called for, and the Chairman declared the report not adopted. A roll-call being asked for, resulted as follows: Ayes, 8; Nays, 56.

Affirmative: Rabbis Abels, Feinstein, Heller (J. G.), Heller (Max), Kaplan (Jacob H.), Lazaron, Willner, Wolf.—8.

Negative: Rabbis Ackerman, Baron (J. L.), Bernstein, Brill, Calisch, Cohn, Cohon, Currick, Deutsch, Englander, Ettleson, Feuerlicht, Fink, Foster, Franklin, Frisch, Goldenson, Grossman (Louis), Grossman (Rudolph), Hirschberg, Hirshberg, Joseph, Kaplan (I. L.), Koch, Landman (Isaac), Levi (Charles S.), Levinson, Levy (Clifton H.), Levy (Felix A.), Lowenberg, Mann, Marcuson, Mayer (Eli), Mayerberg (S. S.), Miller, Minda, Philipson, Pollak, Reichler, Reinhart, Rosenbaum, Rosenwasser, Rothstein, Rypins, Sanders, Sarasohn, Schulman, Schwarz, Stern (Nathan), Stern (Richard N.), Stolz, Tarshish, Wise (Jonah B.), Wolsey, Zepin, Zielonka —56.

The majority report was then adopted and the report of the Committee was adopted as a whole.

The following resolution was adopted:

> Resolved, That all reports and resolutions received by the Conference, whether adopted, amended or rejected, shall be published in the yearbook as a matter of historic record unless otherwise ordered by the Conference.

An amendment to the constitution creating a class of corresponding members was read and laid over until the next convention of the Conference. (Page 160.)

The report of the Committee on Thanks was then read by the Chairman.

REPORT OF THE COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

GENTLEMEN: Our meeting in this beautiful city of Rochester is almost at an end, and such has been the delightful nature of our sojourn in this splendid community that we are quite loath to say farewell to our warm-hearted and wonderfully kind hosts and hostesses.

The attentions showered upon us have written in our hearts an added meaning in the connotation of the city's name and fame as a City of Flowers, a title more comprehensive than the older one of "Flour City", because standing for the flowering of everything noble, good and useful—more particularly, the flowering of the human heart, as manifested in deeds of loving kindness and tender courtesy of which we have been the recipients during the Conference week.

We have been made to feel extraordinarily happy and comfortable here. The warmth of our welcome has been such as to amply offset even the most chilling blasts of Ontario's gales. But we might also believe that even the coolness of the atmosphere was provided for our comfort by our ever thoughtful hosts in contrast, as it were, to the torrid heat that has frequently marred other conventions of former years. Irving has well said, "there is an emanation from the heart in genuine hospitality which cannot be described, but is immediately felt and puts the stranger at once at his ease". Many of us are not strangers here, but have already enjoyed the Rochester brand of hospitality and, like spoiled children, we ever feel inclined to cry for more, and those visiting here for the first time are not willing to make it the last, realizing how genuine and generous is the hospitality of the community and city.

As a modification of the familiar yet now unmodern phrase, "like master, like man", we might venture to say "like rabbi, like congregation," for when have we been entertained in the home city of a more extremely lovable, genial, considerate, true-blue, able, fair-minded and level-headed colleague than he who has been the moving spirit among our hosts and hostesses, and who, by these tokens and to so large an extent by reason of his splendid attributes of leadership, is blessed with so magnificent a class of followers and helpers for his many praiseworthy and earnest endeavours and ventures. May God aid and prosper him and his loved ones always and continue to favor his earnest ministry "*l*^{e}*shem Shomayim*".

We wish to record our heartfelt appreciation for all the courtesies that we have enjoyed at his and his people's hands, and that have made this convention stand out as a strong link in the steadily growing chain of our annual reunions. We rejoice in the harmony and fellowship that

have marked this, the 31st Convention of the Central Conference of American Rabbis and in the deep interest and earnestness characterizing all the discussions and deliberations. We will go away carrying the pleasantest recollections of our second Rochester Convention, even as of the first, when, twenty-five years ago, the loyal hosts that rallied around that scholarly and earnest pioneer and coworker in the vineyard of Judaism and Jewish Reform, Dr. Max Landsberg, gave such unforgettable evidences of devotion to Israel's cause and Israel's champions. So, too, at this time we would reregister our lasting gratitude to the congregation Berith Kodosh for its numerous courtesies, for the use of the beautiful Temple for our sessions, to the Rochester Club and the Country Club for their splendid and lavish entertainment, to the newspapers for their fair and correct reports, to each and to all the various agencies that contributed to the success of our meeting and conduced to our comfort and enjoyment in every conceivable form.

And we would offer a closing word of thanks to all the officers of the Conference whose zeal, devotion and efficiency contributed so materially to the splendid results and achievements of the thirty-first convention of the Conference.

Respectfully submitted,
ABRAM BRILL, *Chairman*,
SAMUEL S. MAYERBERG,
WILLIAM LOWENBERG,
ABRAM HIRSCHBERG,
DAVID NEUMARK,
LOUIS D. GROSS,
LOUIS J. KOPALD,
DAVID DAVIDSON.

The report was adopted by a rising vote.

The report of the Committee on Nominations was read by the Chairman, Rabbi Goldenson.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs leave to make the following report:

Honorary President, Kaufman Kohler
President, Leo M. Franklin
Vice-President, Edward N. Calisch
Treasurer, Louis Wolsey
Recording Secretary, Isaac E. Marcuson
Corresponding Secretary, Felix A. Levy

EXECUTIVE BOARD

Max C. Currick	William Rosenau
Henry Englander	Marcus Salzman
Louis Grossman	Samuel Schulman
Samuel Hirshberg	Abram Simon
Clifton H. Levy	George Solomon

ADVISORY BOARD OF THE HEBREW UNION COLLEGE

William H. Fineshriber	Jacob H. Kaplan

Respectfully submitted,
S. H. GOLDENSON, *Chairman*,
SAMUEL S. COHON,
HARRY W. ETTELSON,
SAMUEL KOCH,
ISAAC LANDMAN,
JULIAN H. MILLER,
NATHAN STERN,
RICHARD M. STERN.

The report of the Committee on Nominations was unanimously adopted and the Recording Secretary was instructed to cast the ballot for the officers, members of the Executive Board and the Conference representatives nominated in the report.

The President then closed the convention with the following words:

Rabbi Franklin—A formal but deeply sincere word of thanks to the Rochester community has been spoken by the Committee, but I cannot close this meeting without adding my word of personal appreciation for the magnificent hospitality that has been so richly bestowed upon us. But to the members of the Conference also, I, as your presiding officer, wish to express my very deepest gratitude.

Though even now and then we have entered into heated discussions, and though some words may have been spoken on the floor of the Conference which, perhaps, had better remained unspoken, I feel assured that whatever was said, and whatever was done, was done "*l*^{e}*shem Shomayim*", and to

further the one great cause that is dear to us all. The reason an organization like this is more difficult to control than most organizations that meet in annual session is that we are so much in earnest. The cause takes hold of us and we lose ourselves in it. In our enthusiasm for the cause that we wish to serve we sometimes become a bit inconsiderate one of another. But in this hour of adjournment I am sure that all of these differences will be forgotten.

It seems to me that if we come to analyze the deeper meanings of this meeting, two things will stand out. From beginning to end, one note was struck insistently, and that was the spiritual note, the religious note. I am convinced that after we shall all have gone upon our separate ways, and the excitement, and even the bitterness, of these last hours shall have been forgotten, we shall all be the better prepared to take up the work that lies before us in our own communities, and the more ready to bring that message of love and of hope and of cheer and of faith to our people, which they have a right to expect from us.

And the second note that was struck is that which has always keynoted the message of Israel—the note of unity. Out of the very differences that seem to have divided us, there will come a cementing of heart and heart, and soul and soul, and spirit and spirit. We should be unworthy of ourselves, as men and as rabbis; we should be unworthy of our place and our power as teachers in Israel, if we left this place with any bitterness in our souls, one against the other, and if we did not go hence the more convinced than ever that greater than any man is the cause which we are consecrated to serve.

Whatever may be our individual opinions upon this or that question which now stirs the Jewry of the world, let us feel that each, in his own way, has contributed to the solution of the problem the best that he has had to give. Let us each give to the other the credit for honesty, for integrity, for sincerity of purpose. Let us believe that we may be mistaken, some of us, in our viewpoints, but that perhaps the time may come when we shall all be able to stand upon a common plat-

form, and that through our endeavors that great day shall be hastened when there shall be brotherhood in Israel, and even an approach to a real world brotherhood.

I want to thank you very sincerely for the most hearty support that you have given me, and I trust that in the new term which now begins I shall merit your continued confidence and co-operation.

The closing prayer and benediction were pronounced by Rabbi Gotthard Deutsch. The session closed with the singing of *The Star-Spangled Banner* and *En Kelohenu* by all the members of the Conference.

The Conference adjourned *sine die.*

Action on the following Amendments to the Constitution was postponed until the next convention of the Conference:

ARTICLE VI

OFFICERS AND EXECUTIVE BOARD

Section 1—The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary and Treasurer, who shall be elected for a period of one year and shall hold office until their successors are elected.

These officers, together with 18 additional members, shall constitute the Executive Board. These 18 members of the Executive Board shall hold office for three years, or until their successors are elected.

At the convention at which this amendment is adopted, six (6) members shall be elected for three (3) years; six (6) for two (2) years, and six (6) for one (1) year.

ARTICLE III, SECTION 2

Jewish Scholars and communal workers of prominence, living outside of the United States, may be elected as Corresponding Members of the Conference upon recommendation of the Executive Board.

APPENDIX

A

MESSAGE OF THE PRESIDENT

TO THE

THIRTY-FIRST ANNUAL CONVENTION

OF THE

CENTRAL CONFERENCE OF AMERICAN RABBIS

ROCHESTER, N. Y., JUNE 29, 1920.

To the Members of the Central Conference of American Rabbis:—

A period as crucial as any in our history has elapsed since last we gathered in annual convention. World events that have closely touched the destiny of the Jew have followed one another with unwonted rapidity.

On the whole, there has been little evidence of spiritual progress among the people. As yet, we have no reason to believe that the sufferings and the sacrifices which war laid upon humanity have been adequately compensated and that the ideals for which life and treasure were freely given have been in any great measure realized. We see clearly today what perhaps we did not sense when last we were gathered together, that the armistice of November, 1918, marked rather the beginning of a new war than the end of that in which the nations of the world had been engaged.

Certainly, that world brotherhood which we dreamed would be established still remains an idle phrase upon men's lips. Class stands arrayed against class and group against

group, and even nations that were companions in arms look upon each other with suspicion. Never was there a time before when through the whole world, the spirit of restlessness was so pronounced. Life is tense with physical and moral strain, almost to the breaking point. Instead of lifting them to the heights of idealism, the war seems to have plunged men down into the depths of a primitive brutality and selfishness. Though we remember that every period of reconstruction has marked a danger point in history, we cannot but look with dismay upon conditions as they are.

And in this abnormal situation, the Jew is particularly ill at ease. As has happened so many times before in history, when men have sought to place responsibility for untoward conditions, the Jew is again ready at hand as the scape goat. No charge has been too ridiculous or too cruel to lay upon him.

As though the normal sacrifices of war were not sufficient to fill his cup of suffering, other forces, cruel and insidious, have arrayed themselves against the Jew in practically every quarter of the world, including our own beloved land. Every accusation that anti-Semitism during the last fifty years and more has been able to devise is repeated anew. The trumped up charges of Polish anti-Semitic propagandists, so crude as to betray their character to all save those whose lust for Jewish blood is never sated, and the equally malicious Eyre and Spottiswoode papers appearing in England are of a piece with the despicable and libelous attacks upon the Jew in this country which have been disseminated by Mr. Ford's paper—the Dearborn Independent—and by certain foreign correspondents in the public press.

A hundred times the falsehood that there exists a secret Jewish empire that to the detriment of humanity controls the finances, the press, and even many of the governments of the world has been exposed. Yet every now and then, it raises anew its wicked head, seeking to poison the minds and the hearts of the multitudes against the Jew. The time has come when an end must be put to the spread of these vicious fabrications. It is out of such libels given currency among

the unthinking and ignorant masses that the incentives to pogrom and massacre are born. In a time when the whole world is on edge because of the abounding unrest, it is particularly necessary that these malicious charges against the Jew be so completely disproved that now and hereafter, they shall be unable to revive themselves. No one man and no one group of men can accomplish this, but a united Jewry can do so.

To this end, I recommend that the Central Conference of American Rabbis accept the invitation of the Independent Order of B'nai B'rith to co-operate with it and with such other national organizations as may be interested in stemming the tide of Anti-Semitism, by studying the problems arising out of the charges made by the enemies of the Jews against them, and by devising ways and means of effectively proving the falsity of such charges.

Of an altogether different sort are certain forms of attack against which during the past year your officers have had to defend the good name of the Jew.

THE SARGENT PICTURE

Early in the fall of last year, there were added to the famous Sargent collection of pictures in the Boston Public Library, two panels, one entitled "The Synagog" and the other, "The Church". In a sense, these two companion pictures represent a continuation of the series which have won for Mr. Sargent an eminent place among artists here and abroad. Moreover, the two panels are so placed as to leave between them the largest and most prominent available panel for the final painting of the group, in which, it is presumed upon good authority, the artist proposes to portray what he considers the triumphant progress of the Christian religion through the ages. The hypothesis that this is his purpose cannot be lost sight of in the discussion of the two panels under consideration.

"The Church", as represented by Mr. Sargent, is a woman fair of face and very gentle, at whose feet leaning

upon her for support, rests the figure of the crucified Saviour, his head bound with its crown of thorns and plainly visible in hands and feet, the bloody wounds left by the crucifixion. The woman representative of the Church holds in her hands the golden chalice and the eucharistic pyx. The face of the woman in the picture is rather solemn and a bit perplexed, but it is full of hope and love and faith. It is the picture obviously of the Church victorious.

Contrasted with this portrayal of the Church is that of the Synagog. Central to this picture also is the figure of a woman, but she is old and cruel and despairing. She sits upon a throne that is broken and around her, there are vast ruins as of a broken world. Her head is turned to the left, away from the light. Her eyes are bound so that she cannot see. From her head a crown is falling. In her hand there is a broken sceptre and clutched to her breast with the strength of despair are the tablets of the law.

Certainly, it needs no great gift of imagination to penetrate the artist's purpose in this picture. It is the story of a shattered faith—of a faith that could not survive the new day, because of its blindness and its crudeness and its cruelty. If it lives at all, it is amid the shattered ruins of its erstwhile greatness. But even of such mean survival, there can be no ultimate hope. Therefore, the face turned toward the left. Therefore, the fallen crown. Therefore, the broken sceptre. It is a picture made the more cruel in its implications by contrast with its companion piece. The Church triumphant—the Synagog defeated; the Church aglow with light—the Synagog in deepest darkness; the foundations of the Church massive and strong—those of the Synagog utterly broken; the Church benign, tender, loving—the Synagog harsh, hard, cruel, clinging to the letter of the Law; the Church looking hopefully toward the future—the Synagog turned sadly toward the past.

What wonder that when these pictures were unveiled in that magnificent Public Library in the city that proudly boasts itself the center of our country's culture, many were the protests raised by followers of the Jewish faith who felt

themselves outraged at such a presentation of their beloved Judaism and by the presumption on the part of the trustees of the Boston Public Library to accept such a picture and to give it a permanent place where it would be a living and a constant insult to every Jew who might pass within the portals of that great institution.

So utterly misleading is Sargent's interpretation of the place and power of the synagog in modern life, that your Executive Board at its November meeting in the City of Detroit, felt itself called upon to send a strong protest to the Board of Trustees of the Boston Public Library against giving to this picture a place in an institution of learning that is supported by the taxation of all the citizens of Boston irrespective of sect or creed. We hold definitely that the picture is a malignment of Judaism and that if permitted to remain upon the walls of the Boston Public Library, it will go far to intensify religious hatreds.

Our telegram of protest was courteously acknowledged by Mr. William F. Kenney, chairman of the Board of Trustees of the Boston Public Library, who wrote that the matter would be given "thoughtful consideration". The correspondence has continued throughout the year until quite recently, when upon the opinion of the Corporation Counsel of the City of Boston, it was decided that inasmuch as the contract for this series of pictures had been given to Mr. Sargent by a previous Board of Trustees, nothing could be done but to accept the picture and hang it in the place prepared for it.

Since the rendition of this opinion, based upon a decision in the case of Eliot vs. Trinity Church, your President unofficially has invited the legal opinion of men qualified to pass upon this subject with the result that he believes that legal means may be found to compel the Board of Trustees of the Boston Public Library to remove this objectionable and offensive picture through which the libel that Judaism has been a failure as a religious force in the world, is likely to be disseminated.

In view of all the circumstances, I recommend that the Conference, if possible in co-operation with other national

institutions, engage the services of competent legal
II authorities to further investigate the possibility of removing this picture from the walls of the Boston Public Library and to take such steps in the premises as may be deemed advisable.

CHRISTIANIZATION AND AMERICANIZATION

Another form of insidious attack against the good name of the Jews had to be met by your officers during the period covered by this report. During the war, the term "Americanization" had become one to conjure with and it was perhaps but natural that the Christian churches in their overzeal to gain adherents to their cause, came to identify the terms "Christianization" and "Americanization" to such an extent that in many of their public announcements they used the terms interchangeably. Indeed, just preceding the General Convention of the Protestant Episcopal Church which was held in the City of Detroit early in the fall of 1919, announcement was made through the public press that a huge sum of money was to be devoted to missionary work among the Jews as a part of the "Americanization" program of the church.

Outraged as we had a right to be at the implication that Jews are not and as Jews may not be loyal Americans, your President arranged a conference with the heads of the so-called Bureau of Christian-Americanization of the Protestant Episcopal Church with the result that the name of the department having the missionary work in charge has been changed from the "Bureau of Christian Americanization" to the "Department of Religious Work Among Foreign Born Americans". In addition to this, a resolution was submitted to the House of Deputies and concurred in by the House of Bishops so that it now forms a part of the records of the General Convention of the Protestant Episcopal Church, a paragraph of which reads as follows:

"Whereas, the title 'Bureau on Christian Americanization' has been misinterpreted by large numbers of American citizens, notably American Jews;

RESOLVED, That in authorizing a plan and budget for Christian Americanization, it is far from the purpose of this Convention to disparage or to criticize the notable American patriotism displayed by great numbers of our fellow citizens of foreign birth or parentage who profess other religious faith than our own; and we wish them abundant success in their earnest efforts to uphold and propagate the ideals of Americanism which in common with ourselves, they so loyally entertain; and we agree with them that the liberty which flows from obedience to the will of God is the only secure basis upon which free American institutions can be perpetuated."

Directly as the outcome of this action, it was voted by your Executive Committee at its November meeting, to invite the co-operation of the Federal Council of the Churches of Christ in America in combatting the misrepresentation of the Jew in the press and the pulpits of the Protestant churches, particularly by sending forth the word among the preachers of Christianity that they must desist from using such terms as would imply the limited patriotic loyalty of the Jew. The invitation addressed by the representatives of the Conference to the representatives of the Federal Council of the Churches of Christ in America was most courteously received, and as a result, there was held in the City of New York on March 8th a meeting at which were present the following, representing the Central Conference of American Rabbis: Leo M. Franklin, Samuel Schulman, Clifton Harby Levy, Max C. Currick, and Abram Simon; representing the Federal Council of Churches, Dr. Charles S. MacFarland and Rev. Stacy R. Warburton; representing the Home Missions Council, Dr. John A. Marquis, of the Presbyterian Home Board; Dr. Charles L. White, of the Baptist Home Board; Dr. Charles R. Erdman, Presbyterian, Princeton, N. J.; Rev. W. C. Emhardt, Episcopalian, Newtown, Pa.; Rev. Rodney W. Roundy, Associate Secretary, and Rev. A. W. Anthony, Executive Secretary of the Home Missions Council. At this meeting, the whole question of the relations of Jews and Christians was thoroughly discussed and before adjournment the following resolutions were presented and unanimously concurred in:

"1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Central Conference of American Rabbis.

2. That we disclaim, and deplore, the use of the term 'Americanization' in any case where it is made to mean or to imply, that there is no distinction between the words 'Americanization' and 'Christianization', or carries the implication that Jews, or people of other religions and other races, are not good Americans. No church should use the term 'Americanization' as a cloak for proselyting to its distinctive religious views.

3. That we desire to co-operate with each other, as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

4. That we express the desire for further conferences and continued fellowship."

In the light of the foregoing, I recommend that the Central Conference of American Rabbis authorize its incoming Executive Board to take such further steps as may be necessary to foster the feeling of good fellowship between the representatives of the Christian churches and ourselves, to the end that through a better understanding of one another's ideals and purposes, the churchmen of all denominations may regard each other not as competing, but as co-operating forces in leading the world to righteousness, with the result that misrepresentations of any religious group shall call forth from all teachers and preachers of religion, that resentment and protest which such offense justly deserves.

III

THE LEAGUE OF RELIGIONS

At this point, we are glad to speak a word of commendation for the proposed League of Religions, a union of religious forces organized in Europe and recently brought to this country and presented to a group of prominent Jews in the

City of New York by the Rt. Rev. Herbert Bury, Bishop of the Anglican Church for Northern and Central Europe. It is stated as the purpose of the League of Religions, first "to unite the spiritual forces of the world for the advancement of universal righteousness, brotherhood, and peace"; and second, "without seeking to interfere with the tenets of any religious body, to combine the activities towards righteousness, brotherhood, and peace, both national and international, of the various constituents of the League". It may be pointed out that the object of this League of Religions is entirely different from the so-called World's Alliance for International Friendship, whose aim tersely stated, is to "Christianize international relations".

While obviously the last named organization is one to whose methods and purposes we can give no endorsement, the League of Religions is a project quite in line with Israel's ideal of a universal co-operation toward the establishment of righteousness in the earth and of the hastening of that day "when the knowledge of God shall cover the earth as the waters cover the sea".

We recommend therefore, that the proposed League of Religions be encouraged to present its plans wherever feasible, and that if they prove to be projected upon the large lines that now seem to be the case, Jews everywhere be asked to lend their moral and material support to the furtherance of the League and its purposes.

IV

JEWS AND THE NEW CULTS

At the meeting of the Executive Committee held in the City of Boston on May 19, 1919, a delegation representing the National Federation of Temple Sisterhoods presented to us the need of preparing from Jewish sources a Book of Meditations and Prayers that might help to hold to their Jewish allegiance, those of our people, however few they be, who ignorantly believing that Judaism cannot satisfy the cravings of their souls, are likely to be lured to Christian Science and other of the so-called new cults. While we

do not share the opinion of those who believe that Christian Science is a real menace to the Jew, we are firmly of the conviction that out of our fine and inspiring liturgical literature, there should be provided a book to which men and women of our faith may turn for consolation in the time when their souls are sorely tried.

To this end, a committee was appointed to prepare the manuscript of such a book. As chairman of that committee Dr. Henry Berkowitz of Philadelphia was appointed. For that position no man is better fitted than he by scholarly achievements and by the ability to sense the need of the Jewish soul. Dr. Berkowitz and his committee had their plans for the compilation and editing of the book well in hand when unfortunately, because of his illness, the chairman of the committee found it necessary to retire from active work.

As a result, we are not able as we had hoped to be, to present to this Conference the manuscript of this Book of Prayers, but we may confidently hope that the committee composed of men adequate to this important task, will shortly have the work under way and that the manuscript thereof will be submitted for the approval of the members of the Conference ere many months shall have elapsed.

We can well understand the impatience with which the women at whose suggestion this work is undertaken are waiting for the appearance of the book, but we would remind them that a work of this character must be very carefully prepared and that undue haste at this juncture might militate against the ultimate effectiveness of the significant results which it is hoped and believed will be achieved by the publication of this Book of Prayers and Meditations.

This undertaking, however significant it may be of and by itself, is, however, especially important since it points the way to a further program of constructive work along religious lines that it is obligatory upon this Conference to undertake with all possible expedition and with all possible vigor.

THE UNSYNAGOGED

The time has definitely come when through constructive religious effort, we must meet a situation in which there lurks a real danger to the Jewish cause. It will not do for us further to blink the fact that there are many thousands of those born within the household of Israel who are drifting away from the faith of their fathers.

I refer not chiefly to that little handful who through their ignorance and consequent lack of appreciation of Jewish teachings and ideals have been lured to the so-called new cults, and even less have I in mind that ridiculously small number of individuals whom the missionaries with their questionable methods claim to win from us from time to time. But I am thinking of that increasing number of the sons and daughters of Israel's household who, adopting and professing no other form of religious faith, are yet—it would seem—irretrievably lost to Judaism because they have permitted themselves—or shall I better say—because we have permitted them, to slip into the depths of utter indifference to and denial of *all* religion. To me, it seems that there is a far greater danger to the Jew in this negative or much more, in this antagonistic attitude toward all religion, than there is in the adoption by a handful of our people of some form of faith other than our own.

If numbers are to count at all, I am entirely sure that for every Jew lost to Judaism by his adoption of some other religious allegiance, there comes back to us some other one who has found in Judaism that soul satisfaction which the teachings of his ancestral faith could not give to him.

But in the denial of all religion, something infinitely more treacherous is involved. Religious anarchy is the root of moral anarchy, and where there is moral anarchy, there will be disrespect alike for the law of God and man.

We need not concede the truth of the charge made by our foes that the ranks of the enemies to organized society are in undue measure recruited from amongst our people. In fact, we can definitely deny and disprove that charge.

But for all that, we cannot close our eyes to the fact that there are many thousands of men and women born of Jewish parentage whose self-respect, whose social usefulness, and the character of whose citizenship would be immeasurably heightened if upon them might be laid the inspiration of Jewish idealism and that obligation to righteousness which fealty to Judaism implies.

We do not exaggerate when we state it as a deplorable fact that in practically all of our great cities, the number of the unsynagoged is far greater than it should be. By the unsynagoged, we mean not merely those who are not officially affiliated with the synagog and whose names do not appear upon the roster of membership in some Jewish organization, but we mean that vast and I fear that increasing number of persons who feel themselves to be beyond the power of the synagog to influence.

Of these, there are two classes: those who imagine themselves to be above the level of the message of the synagog and those who seem to fall below that level. Among the former are many of the students and the graduates of our great colleges and universities to whom let it be said in all humility, we have been far too indifferent heretofore. Sporadic efforts at bringing the message of Judaism to these men and women who are destined to be the leaders of the coming days have, it is true, been made, and in the last year or two, those efforts have been somewhat intensified.

Not only the Jewish Student Congregation, but the Menorah Society, the Jewish Chautauqua Society, and other agencies of high purpose have directed themselves with more or less earnestness to the task of guiding religiously the young men and the young women in our great institutions of learning. But the time has come when we must apply ourselves more and more earnestly to this very important work. As we succeed in gaining the full and firm allegiance to our cause of our educated men and women, or as we fail to obtain that allegiance, the Jewish life of the future will be strengthened or weakened. For it stands to reason that the educated man will normally win in his

community, a place of leadership. If his attitude is that of the cynic and the skeptic, if he is of those who deny and defy the synagog and its teachings, the community of which he is a part will unquestionably reflect his attitude.

But if, on the contrary, the men and the women who by virtue of their scholastic training and of their ability to think clearly and of their right to lead are deeply imbued with the religious spirit, if they have been made to feel during their college years that the beginning of wisdom is in very truth the fear of God, and if they have sensed the fact that the Jew as a great spiritual force in the world has a task to perform in the regeneration of modern life, it is fair to assume that the general tone of the community will be lifted up by the influence of such men and women.

For this reason, I suggest that renewed efforts be put forth in co-operation with other agencies engaged in religious work in universities to bring to ever greater numbers of our men and women in our colleges and universities, the message of Judaism to the end that an intelligent lay leadership, so-called, may be established in this land, who in cooperation with the rabbis shall help awaken in our various communities a sense of obligation on the part of the Jewish people to support the synagog and to maintain inviolate their religious heritage.

But to those others to whom I have referred as having broken with Judaism, we also owe a duty. It is true to these we have been coming in a more or less patronizing attitude with our philanthropic gifts. From the time that they land upon these shores, we have been accustomed to meet them with the offerings of our bounty. Aid societies of one kind and another have been ready at hand upon their arrival to extend to them the hand of sympathy and fellowship. But what have we done as a great *religious* body for these same people? Have we been as eager to direct and nurture their spiritual development when they have been plunged into a new environment as some of our brethren have been to look after their material welfare? It is my conviction that here we have neglected a compelling duty

that rests upon us, and I hold that for many of the derelictions of our less fortunate brethren we have ourselves to blame.

It is too late to bring the message of Judaism to those who because of their delinquencies have been caught in the meshes of the law. It is well enough that we should have our chaplains in our prisons and reformatories. But infinitely of greater importance it is that from the very first, they should be made to feel when they come to us, that while in America, state and church are and must be separate, yet the Jew in this country will be the better citizen just in proportion as he is the better Jew.

It is a fine thing to put the American flag into the hand of every child when he sets foot upon these blessed shores, but at the same time let him be given some symbol of the fact that the God of Israel is his God here as in the land from which he comes.

Now, all this implies the need of a greater hospitality on the part of the synagog and of a more far-reaching spirit of democracy. There are too many who stand beyond the hearing of the pulpit's voice and who are out of touch with the fine things for which the congregation ought to stand. Oftentimes they feel that the social chasm between themselves and the synagog is overgreat and shyly they hold themselves aloof. Under such circumstances, it is needful for the synagog to go to these people who will not come to us.

It is therefore a welcome assurance that the Union of American Hebrew Congregations is shortly to initiate a movement that shall carry the message of the Jew into the highways and the byways of this nation and with methods new and in a manner not before attempted, shall seek to win back to the synagog those uncounted hundreds who have been permitted to slip away from us.

I heartily recommend therefore that in this "back-to-the-synagog" campaign which some have spoken of as the Jewish revival movement, the Central Conference of

VI American Rabbis shall offer its aid and its co-operation to

the Union of American Hebrew Congregations, to the end that through the synagog every Jew may be brought back to his allegiance and to a sense of that social and civic obligation and to those high moral standards which such allegiance implies.

THE RABBI AS LEADER

Perhaps our failure to achieve those high results for which we have been hoping has been due to the fact that some of our rabbis have not sensed as fully as they should, the fact that whatever other duties may rest upon them, their first and most important obligation must address itself to the strengthening and the maintenance of the religious spirit of the people. We know how many demands, most of them perhaps unreasonable in character, are made upon the time and the energies of the modern preacher. But we insist that he utterly fails in his task as a religious guide, who does not through his words and works and personality give to his people that confidence in a living God which above all else shall give them an active appreciation of the blessings that they have and an unwavering faith in the time when mighty sorrows are visited upon them.

The time has come, it would seem, in fulfillment of the prophetic words of Amos when in the land "there is a famine not of bread, nor of water, but of hearing the word of the Lord". We rabbis have too often been lured from our prime task into the byways of social service activities, of organization movements, and of other things which though of undoubted importance might well be left to others. It is true the synagog through its rabbi must be the inspiration to every high endeavor of a community character. But the rabbi must wake within the people, as a religious duty, the desire to do their part. I can conceive of rabbis gaining the applause of the community as organizers of all sorts of activities more or less related to the religious life—unfortunately usually less—but who will leave upon the consciousness of the people no deep impression of their de-

pendence upon God and of the need of Him as guardian and guide in every crisis that life brings.

He is the successful rabbi above all to whom the people —young and old—come with the problems of life that are too hard for them unaided to solve; who has the confidence of the young men, who because of his word and example have kept their lives clean; and who enjoys the respect of his people not because he flatters and cajoles and pleases them, but because recognizing the sacred character of his task, through conscientious and often self-sacrificing effort, he has made them conscious of the meaning of service and of the power of prayer.

Much has been said in these last times about the lowered morale of the ministry. I do not concede that the moral tone of the ministry has in fact been lowered. Attention has been called to the fact that a number of men who to our cause have given yeoman service, have latterly dropped from our ranks to take up work in other avocations. I regret these incidents, but I draw no blanket inferences from them. It has been pointed out that the classes at our theological colleges are far too small to warrant the belief that nearly all our pulpits will be supplied with leaders educated in this country for many years to come. This, too, is deplorable, but I hold it better to have a comparatively few consecrated men in the ministry than many who take up the work purely as a bread and butter avocation.

Whether the material remuneration of the minister plays any considerable part in the dearth of applicants for the rabbinate is a question not easily decided. Certainly it is true that the business world offers many allurements to men of high ability in these days and that those who are willing to give time and effort to perfect themselves in other lines of work may expect far greater material returns than they can possibly hope for in the ministry.

I believe, however, that most of our congregations are awake to the fact that the religious teacher should so far as possible be put beyond the need of worry concerning his material affairs and that as a result, the rabbi's salary is

being put up to a level reasonably commensurate with his efforts and success.

The proposed pension plan inaugurated by this Conference and which we hope may soon be put into operation by the Union of American Hebrew Congregations will go far to relieve the anxiety of some of our men as to their sustenance in old age or when through physical disability, they become unable to fulfill their functions. I believe that every effort ought to be made by our congregations and that the members of this Conference should so advise their constituents, to make it possible to put the pension plan into speedy and effective operation.

But what is of even greater importance is that our members should, whenever possible, choose out of their communities young men fitted by ability and temperament to take up the ministry and to show them what joy of service is in store for the man who with courage and conscience takes up the task of religious leadership in Israel.

SOCIAL JUSTICE

In all that I have already said as to the prime duty of the rabbi to concern himself with the spiritual welfare of his people, I would not be construed as implying any limitation upon his obligation to concern himself with those great social problems that are now confronting all thinking and forward looking men and women and upon the proper solution of which shall depend in large measure, the perpetuation of our democratic ideals and the permanence of our social organization.

Judaism must touch life at every point. Nothing that concerns the well being of men in the world dare be foreign to our interests. The sacredness of service must be newly emphasized. It therefore behooves us to re-state clearly and convincingly in the light of present day conditions, the social program heretofore laid down by this Conference. However, the mere adoption of resolutions upon matters of great moment will scarcely compass the end we have in view. If such resolutions are of any value whatsoever, they must be given that wide publicity which will

enlighten the people upon the standpoint of the Jew in regard to the issues involved.

I therefore recommend that if a social program shall be adopted by this Conference, the incoming Executive Board shall be authorized to make an appropriation sufficient to insure for it such publicity as may be deemed wise and necessary in the premises.

VII

THE SPREAD OF THE REFORM MOVEMENT

That the work of the American ministry has not been wholly a failure, but that as a matter of fact, it is making a deep and permanent impression upon the life of our times, many and indubitable evidences are at hand. To be sure, spiritual results are not always palpable and immediately obvious, but for that reason they are not the less significant. On the whole, we believe that under the guidance of the modern American rabbi, the religious consciousness of our children has been greatly deepened and that we may look hopefully forward to the coming generation of Jews to be faithful to their spiritual inheritance and zealous in the fulfillment of their religious obligations.

But the influence of the Reform ministry is by no means confined to our own congregations and communities nor limited by the bounds of our own land. Gratifying indeed it is for your officers to have received within recent times, striking evidence to the effect that to America the Jews of other lands are looking for religious guidance and inspiration.

As indicative of this gratifying and significant fact, may I mention the receipt of two letters, one from the famous scholar, Prof. Porges, now of Wurzburg, Bavaria, and the other from Dr. Arthur Feldmann of Budapest, both of whom in almost identical terms tell us that they are looking to America for religious inspiration. I quote a paragraph from Dr. Feldmann's letter:

"There are in Budapest besides myself, a few conscientious fellow workers and sympathizers who form a little

circle, the aim and purpose of which is to further and promote in our country the holy cause of a living, spiritual, liberal Judaism. In the name of this little circle, I hail and greet you modern rabbis. In the name of the members of this circle, let me tell you that we look hopefully to you across the ocean, that we hope that you will be a source of inspiration to us in a religious and moral sense. And let me express to you my own feelings, too. Let me tell you that when I look at you, I am proud to be a rabbi and teacher in Israel; that when I look on your work, when I regard the American progressive, Reform Judaism, I am happy in my Judaism."

I believe that you will echo my sentiments when I say that assurances such as these serve greatly to hearten us in our tasks when we are faced by discouragements here at home and when, as happens perhaps to all of us, we sometimes question whether the efforts that we are putting forth are meeting with that whole-souled response which we believe by right they ought to gain. Truth is that through us must the message of Israel be carried to the very ends of the earth and by us must our colleagues, whose souls are oppressed by the formalism and the ritualism under which the spirit of our beloved faith is so often buried, be shown the way to free that spirit as we have been able to free it in our American synagogs. A new bond of sympathetic co-operation between ourselves and those of our brethren abroad who feel the urge of the more liberal spirit must be forged, and the universality of Israel's message be newly emphasized.

Accordingly, I recommend that the laws of our Conference be so revised as to create a class of corresponding membership to which shall be eligible the rabbis of other lands who are in sympathy with our interpretation of Judaism. Into such membership only a limited number of men may be received each year. They shall be exempt from dues and shall be entitled to receive gratis all the publications of our Conference. They shall be invited to submit to this Conference from time to time re-

VIII

ports of their work and of the progress of the liberal movement in Judaism in their respective countries.

MATERIAL RELIEF

I have carefully refrained thus far from repeating in this message those weird and gruesome tales of suffering among our co-religionists abroad that are, alas, all too familiar to you all. You know that of all the victims of the war, none was compelled to bear a heavier burden of suffering and sacrifice than were our co-religionists. Trampled under the foot of one foe after another, robbed and pillaged and plundered, those who were spared by the sword became, in many instances, the victims of ravaging disease and slow starvation. Despite the best efforts of the various relief agencies with headquarters here and abroad, the suffering continues to be very great, and day by day the number of those who extend their hands in pleading to us increases.

But of all those upon whom the burden of want presses most heavily, there are none more worthy of our sympathy than those rabbis and scholars who, none too affluent in normal times, are left without even a scanty vestige of support in these times when even those who are ordinarily prosperous stand in the ranks of beggars. But these men cannot resort to the same means as others do to keep body and soul together. Surely, we would not have the men who have been among the foremost contributors to our religious literature and who for the sake of our faith have made every possible sacrifice, either go down to death from hunger or be compelled to stand in the bread line.

It will surely meet with the approval of the members of this Conference that in response to the appeal of our brethren abroad, your Executive Board deemed it wise some time ago to send to the relief of our colleagues a sum of money—inadequate it is true to their needs—as a token of our sympathy with the sad plight in which they find themselves and with the promise that should it be deemed

possible, a further sum should be sent them when this meeting shall have taken place.

I therefore recommend that your incoming Executive Board be authorized to vote such further sum as in its wisdom may be deemed appropriate for the relief of our afflicted colleagues in the war zone and that such other measures as may tend to assist them in their time of need be put forth by and in the name of this Conference.

IX

It has been suggested by Prof. A. Kaminka, by Dr. Max Grunwald, as chairman of the Rabbiner verband in Vienna, and others, that a practical form of assisting our brethren would be to make it possible for the sons of these men—young men ranging from seventeen to twenty years of age and many of them extraordinarily gifted—to come to this country, here to be given the opportunity of completing their academic education and fitting themselves to enter here upon a business or professional career. There are certain obvious difficulties in the way of carrying out such a plan, but they are perhaps not insurmountable.

I recommend that the matter be taken under advisement by the Executive Board to whom shall be given full power to act in the matter.

X

THE SAN REMO CONFERENCE

An event which must stir the imagination of all Jews was the recent decision of the San Remo Conference to give to Great Britain a mandate over Palestine in line with the so-called Balfour Declaration. Your President believes that he has fully covered what he construes to be the logical attitude of this Conference toward the Palestinian situation, in a letter which on May 3, 1920, he addressed to the Zionist Organization of America in reply to an invitation tendered the Conference through him to send to the so-called Extraordinary Convention of the Zionist Organization to celebrate the San Remo decision, a delegation of three representatives from the Conference. I quote this letter in full:

May 3, 1920.

Mr. Louis Lipsky, Secy.,
Zionist Organization of America,
55 5th Ave., New York City.

My Dear Mr. Lipsky:

I beg to acknowledge with appreciation your letter of April 30, inviting the Central Conference of American Rabbis to elect a delegation of three to participate in the Extraordinary Convention of delegates representing the membership of the Zionist Organization of America to be held in the City of New York on May 9th and 10th to celebrate the issuance by the San Remo Conference of a mandate to Great Britain over Palestine.

Deeply appreciative as the Conference must be of this very courteous invitation, I regret that it will be impossible for us officially to participate in the convention, if for no other reason than that the Conference is not a member of the Zionist Organization whose delegates, according to your letter, are to compose the meeting.

Moreover, as you will no doubt recall, the Central Conference of American Rabbis at its 1918 meeting, held in the City of Chicago, set itself on record as follows:

"The Central Conference of American Rabbis notes with grateful appreciation the declaration of the British Government by Mr. Balfour as an evidence of good-will toward the Jews. We naturally favor the facilitation of immigration to Palestine of Jews who either because of economic necessity or political or religious persecution desire to settle there. We hold that Jews in Palestine as well as anywhere else in the world are entitled to equality in political, civil, and religious rights, but we do not subscribe to the phrase in the declaration which says, 'Palestine is to be a national home-land for the Jewish people.' This statement assumes that the Jews, although identified with the life of many nations for centuries, are in fact a people without a country. We hold that Jewish people are, and of right ought to be, at home in all lands. Israel, like every other religious communion, has the right to live and assert its message in any

part of the world. We are opposed to the idea that Palestine should be considered *the home-land* of the Jews. Jews in America are part of the American nation. The ideal of the Jew is not the establishment of a Jewish state—not the re-assertion of Jewish nationality which has long been outgrown. We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a home-land of the Jewish people. The mission of the Jew is to witness to God all over the world."

You will readily see, I am sure, that in the light of the above resolution expressive of the sentiment of the Conference toward the Palestinian question, we could not consistently participate in a meeting whose purpose is to stress the establishment in Palestine of *the* Jewish national home.

None the less, I am entirely sure that I voice the sentiment of every member of the Central Conference of American Rabbis when I say that we greatly rejoice in the prospect that a considerable number of our brethren in faith who are now the victims of physical suffering and spritual repression may be able to find in Palestine the opportunity to live full, free, and happy lives.

In any movement looking to make Palestine a land not merely of refuge for the down-trodden Jew, but as well a place where a fuller expression may be given to the spiritual genius of the Jew, you may be assured of the full and whole-hearted co-operation of the Central Conference of American Rabbis.

In the hope that the decision of the San Remo Conference may point to a new and better day for world Israel, and that the last chapter in the story of Israel's martyrdom having been written, what follows shall be a tale of Israel's spiritual mastery, I beg to remain,

Very sincerely yours,

LEO M. FRANKLIN, *President.*

Inasmuch as the Conference has repeatedly set itself on record in regard to the Palestinian question, it seems to me unwise and unnecessary that the question should be re-opened at this time. But I do believe that it were well to re-emphasize that phase of the question on which all Jews of every shade of religious opinion may and must agree, viz.—that we stand ready to aid with all our powers in the physical reconstruction of the land that for its hallowed associations is dear to many, so that for those who wish to dwell there, it may become indeed a land of opportunity. And with this thought in mind, I respectfully ask that this Conference set itself on record as endorsing the
XI content and the spirit of the letter addressed by your President to the Zionist Organization of America under date of May 3, 1920.

PUBLICATIONS

The material affairs of the Conference will be reported upon during our sessions by the proper officers. Only one matter having a financial bearing would I speak of in this place. It is known to you that the only resources upon which we can call for carrying on such educational and philanthropic work as we attempt to do is derived from the sale of our various publications, chief of which is and must remain the Union Prayer Book. Due, however, to the fact that the cost of producing our books has, like that of all other commodities, immeasurably increased in the last several years, we are faced by one of two conditions: either we shall have to increase to the members of our congregations the cost of the Union Prayer Book, or we shall have to curtail the activities of this Conference.

Neither of these courses is pleasant to contemplate. Rather than increase the cost of our books, I feel that it should be our aim to put our Book of Prayer into the hands of the people at a very minimum of cost—a thing that can be accomplished only if some other way of meeting the cost of production shall be found. I am of the opinion that if

the seriousness of this situation and all that it implies is properly put before some of the large-minded men and women of this country, a subvention fund for the publication of our various liturgical books can be created.

In practically all the other religious denominations, such a fund is available. Why should it not also be available to the Jew? The Jew gives liberally when called upon to every philanthropic, educational, and humanitarian cause. I have faith that if he shall be properly addressed in this matter, he will respond to this religious need of our people with equal generosity and promptness.

I therefore recommend that this Conference through its Executive Committee publicize the need by which we are confronted in this matter and call upon our co-religionists to contribute such moneys to a subvention fund for the publication of synagogal literature as may make it possible for us to put our prayerbooks and our hymn books into the hands of our people at a very minimum of cost.

XII

BEQUESTS

For the first time in the history of our Conference, we have during the past year been bequeathed moneys for the carrying on of our work. By the will of the late Isidor Cohen of Sacramento, California, we are to receive the sum of two hundred and fifty dollars ($250) and by the will of our lamented colleague and fellow-member—Rabbi Jacob Feuerlicht—who passed away recently, we are to receive for our Relief Fund the sum of one hundred dollars ($100).

These gifts indicate an appreciation of the Conference and its work that must go far to inspire us to further earnest endeavor. But they should also point a duty to members of this Conference and to the members of their congregations. As a great body of religious leaders who are carrying on an unselfish and important work, we should be given earnest consideration by our co-religionists throughout the land when they come to dispose of their earthly possessions. We are of the opinion that

as the work of the Conference becomes more widely known, gifts of no mean proportion for the furtherance of our work will come to us. It should be the duty of every member of the Conference therefore, to make known to his constituents the needs of our organization to the end that in arranging for the disposition of their estates, some provision may be made for the carrying on of the work sponsored by this organization.

OBITUARY

During the year, we have lost by death five members of the Conference, viz.—

Max Schlesinger
Joseph Leucht
Jacob Feuerlicht
Jacob H. Landau
Louis Stern

"The memory of the righteous is a blessing."

CONCLUSION

In this message, I have attempted to deal exclusively with problems of a practical character. In doing so, I believe that in a sense, I am sounding the keynote of this convention. Your Program Committee in arranging for this meeting had definitely in mind the purpose to bring to you for consideration, no mere academic problems but rather questions of pressing and vital import to the religious life of our time and country.

It is our ardent hope that during the days that we shall meet here together, a spirit of harmony shall prevail; that we shall be moved all of us by one purpose, viz.—to forward that cause which is common to us all, that cause for which our fathers through the ages bravely lived and bravely died, that cause in which is involved the spiritual welfare of the individual and the moral salvation of society.

In a time of crisis such as this, let co-operation be our watchword and the desire for unity a burning passion within us. May it come to pass as a result of our deliberations, that there

shall come to Israel new glory and to every righteous cause, new elements of strength. Let us think of ourselves as representing no small group or section of Jewry but let us be so sympathetic with every righteous endeavor on the part of all our people that we may truly speak for a united Israel.

THANKS

In concluding this message, may I be permitted to speak a word of heartfelt appreciation for the splendid cooperation that I have received at the hands of our full membership and especially, from the Executive officers of the Conference. Without their help, your President would have been powerless to meet the many problems which have pressed upon us for solution but with their help, even the greatest of difficulties have seemed comparatively insignificant.

Working together in the spirit of mutual helpfulness and with the single purpose of bringing to nearer fulfillment the ideals of our sacred faith, we shall surely go from strength to strength and through us, Israel and humanity shall be blessed.

Respectfully submitted,

LEO M. FRANKLIN, *President.*

B

WHAT WILL THE GENTILES SAY?—CONFERENCE LECTURE.

MORRIS M. FEUERLICHT.

"S'excuse, s'accuse". To begin with apology is not merely stereotyped; it is at once self-convicting. It suggests the personal, and is therefore unacademic; it is subjective, and is therefore unscientific. Yet, at the risk of such self-conviction, I must confess to an acute feeling of self-consciousness and inadequacy in facing this Conference, many of whose members have been my masters in the very thing upon which I am now presuming to address them.

"Whence is it that a Rab must not sit on a couch and teach his disciples on the floor, but—as Rashi comments—both he and they must sit on the couch or both stand? For it is said: 'Remain thou standing here with Me' ". (Megillah 21a.) It is only because of this rabbinic principle of gratuitous courtesy on the part of master to pupil that the pupil in the present instance is emboldened to speak at all.

But if personal apologetics be unacademic and unscientific, and therefore self-convicting, impersonal apologetics is neither. And it is this kind of apologetics affecting Judaism that I would with your indulgence briefly stress tonight. It is hardly necessary to recall to this audience that in civilized lands at least, most intelligent people have long since come to the conclusion that two individuals, or groups, or parties, living side by side and each holding certain fixed and fundamental convictions about politics, religion, philosophy, or about life generally, will—if there be no immediate or pressing practical issue involved—agree to disagree. Except in

certain political and economic circles advocating the doctrine of sabotage and dynamite, and excepting always those peoples of the world still living under the cloud of medievalism and barbarism, it is fortunately no longer considered wise or even relevant for individuals or groups of such widely divergent convictions to fly at each other's throats as once they did in the days of the Inquisition and *auto da fe*. Today, the program of polemics is being largely, if not entirely, preempted by that of apologetics. In theology and religion, as in politics, two individuals or parties having once tacitly or openly agreed to differ, are ordinarily sensible enough to avoid discussion of the particular points of their mutual difference. But when challenged, of course, each will, in nature and in honor, seek to defend himself and his conviction. And we accept this more peaceful method in logic and in literature, as in life, under the name of apologetics. It is not—as its popular etymology might imply—the assumption of a cringing or self-belittling attitude of apology, but merely the amicable and self-respecting championship of one's own viewpoint.

By the very nature of its philosophy, Judaism has produced a vast and unbroken literature of apologetics. From the earliest editorial interpolations in the Pentateuch, through all the many-sided controversies of the pre- and post-Talmudic sects, the writings of Philo and Josephus, the bitter and tragic disputations with medieval Christianity and Islam, down to our modern Lazarus' "Ethik", Güdemann's "Apologetik" and Kohler's "Jewish Theology", apologetics has been a continuously necessary and logical *motif* in the presentation of Judaism's case before the world. *Mah yom^{e}ru haggoyim*—despite the taunting attempts of latter-day Jewish chauvinists and jingoes to belittle it—has always been, as it still is, a guiding factor in the equation of Jewish ethical and social and religious life. If Judaism was intended to be a world religion—a fact never questioned within the house of Israel since the days of the Prophets—then it is indeed highly important what the Gentiles will say. The favorable opinion of its immediate and remote environment auto-

matically becomes a primary condition of its own life and practice. The very terms *Kiddush Hashem* and *Ḥillul Hashem*, so notable in Jewish ethical and religious life, are rooted in the conception of Judaism's reaction upon the world without. The reflex of that reaction self-evidently becomes a motivating force within Judaism itself. God is the *Ribbono shel 'Olam*, the God of the Universe, in the proportion and measure as He proves Himself to be the *'Elohe 'Aboth*, the God of the Fathers, or *'Elohe Yisrael*, the God of Israel. To speak profanely, the quality of the wares which Israel would advertise before the market of mankind is appraised in accordance with the reputed qualifications of the advertiser. If the advertisement be honest, his wares will be honest; and conversely, the honesty of his wares will prove the honesty of the advertiser and his advertisement. And advertising, it is well to remember, is only commercial apologetics.

Moreover, much of our Jewish apologetics, as we have sad reason to recall, has been enforced from without. The Jew has always been, as he is today, a numerical minority among world religions. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people—for ye were the fewest of all peoples" (Deut. vii. 7). And minorities are always compelled to fight—not for the sake of any possible conquest or glory, or the "will to power", such as majorities might humanly enough be tempted to do—but for the sake of elemental self-preservation. It is a battle not of offense, but of defense; and it is waged not by caprice or choice from within, but under constant duress and challenge from the majority without.

The spirit of our latter-day apologetics, it must be confessed, has been more or less passive and undeniably diffident. We have held our spiritual and religious claims almost entirely in the background. We have been afraid lest we jar the sensibilities of our neighbors. After the unpleasant experience of the centuries, it has been sufficient for us to know that we have survived, and that at last we are partially at least able to breathe the air of freedom. We have been content and happy to be left alone and, in a spiritual

as well as literally economic sense, tolerantly to live and let live. So far as the world outside is concerned, therefore, we have studiously avoided the field of aggressive apologetics, not to speak of polemics, except among ourselves. At best, we have walked discreetly and meekly along the by-paths of the great highway marked out by *Mah yom^{e}ru haggoyim.*

But in very recent years, as has been frequently enough observed, there has developed among thinking men a distinct and widespread spirit of impatience, particularly with the dominant theology of our environment. While some indeed have been pushed to a more intense and desperate devotion than before to the tenets of the organized church, there are many more that have become uneasy under the yoke of the olden traditions and olden ties. They have become bolder and more outspoken in their discontent with old-time sacred convictions and creeds. The feeling was not created by the war, as some superficial observers seem to believe. It had been in motion for years before the advent of the war. The war only gave it momentum and speed. It aggravated and crystallized it into a movement away from the moorings of organized Christianity in the direction of unorganized generic religion. So that even he who runs can read that thinking men today, though tired of the church, have not tired of God. Nay, their souls thirst for Him more than does the hart after the refreshing water brook; they wait for Him more than they that watch for the morning. May it not, therefore, be time for the Jew to change his tactics in the presentation of his case before the world, and may not this indeed be the psychologic hour for the Jew to shift his policy from a passive and timid to a more active and aggressive resistance in the domain of apologetics? Orthodox Christian theologians, we have long since known, have been in the habit of presenting the rival traditional claims of Christianity as absolutely incontrovertible and final. For them, indeed, there can be no rivalry; there can be no question that Judaism is only the preparation, the stepping-stone, the unblown seed, whereas Christianity is the completion,

the culmination and full-blown flower of mankind's highest spiritual and ethical and religious aspiration. With such as these, we pick no quarrel, we seek no controversy. Neither is it incumbent upon us in this land and age to enter the arena of polemics and cross swords with them except, of course, when they intermittently and unduly seek to foist their unwelcome missionary propaganda upon us. But when not only your orthodox, but liberal and disinterested religionist as well, persist in holding the same view, and either deliberately and in arrogance—as some do—or unintentionally and in ignorance—as do others—completely ignore what we believe to be the rightful historical claims of Judaism, is it not time that we re-orientate ourselves in the sphere of our traditional apologetics? When indeed a Harnack, a Pfleiderer, a Bousset, an Eucken—liberal theologians and even iconoclasts within the Church itself—can still proclaim Christianity as superior to all other forms of religion, and particularly to Judaism; when a broad-visioned and disinterested religionist like ex-President Eliot, though outlawed by Christianity itself, yet in building his twentieth century religion, can pass by Judaism altogether and build this new religion solely around the personality of Jesus; when, out of sheer venom against the Jew and with an intellectual contempt for established Christianity, certain sociologists like Edward A. Ross can suavely declare Judaism to be a mere outworn tribal cult and a menace to civilization, and at the same time can hold Jesus to be the absolute religious genius of the ages; when men like our own Claude Montefiore, saintly, tolerant men, can with the best of intentions indulge in that dangerous ultra-liberal sentimentalism, which is ever ready to concede the superiority of certain ethical and spiritual claims of Christianity over the corresponding claims of Judaism—when these things happen, is it not time indeed to shift our gears in the mechanism of our position? Does it not behoove us to strike out—not necessarily into vindictive and controversial polemics, but at least away from our present more or less complacent and diffident to a more positive and vigorous championship of the rightful claims of Judaism?

Hen bene Yisrael lo shom^{e}u elay v^{e}ech yishmoani pharoh: "Behold the children of Israel do not hearken; how then shall we expect Pharaoh to give ear?"

Strangely enough, so fixed and prevalent is this belief of liberal Christian theologian and layman in the complete and ultimate supremacy of Christianity and Jesus that it has found a curious but distinctly audible echo inside the camp of Jewry. Due either to ignorance, or to a distorted interpretation of *Mah yom^{e}ru haggoyim,* or both, it has been no unusual thing in the past decade or two to hear from Jewish lips and Jewish sources, responsible and irresponsible, a good deal about the extraordinary greatness and glory of Jesus. He has been extolled as the greatest of Israel's prophets, the ideal of Israel's manhood, the very culmination and supreme human embodiment of Israel's religious and ethical teaching.

But is it true? Is there any historical warrant in Jewish or impartial contemporaneous sources for the Jew to make any such affirmation as dogmatically and blithely as he often does? It were of course unnecessary to argue the point before this body. Waiving the very plausible skepticism of certain scholars about the actual existence of Jesus, and setting aside the internally evident propaganda character of the New Testament, it were quite sufficient to satisfy the exacting demands of even the most magnanimous apologetics to say that, so far as the Jew can learn, Jesus was merely an humble teacher hailing from Galilee who may have believed that he had a mighty message for his own people and who sought to deliver that message to such as would hear it. But it was no new message to Judea; it created no furore among the people. It seemed to have concerned a few priests chiefly who, with unholy motives, had leagued themselves with the political servants of Rome, and who accordingly had little trouble in getting rid of him even without the knowledge of the Judean public. He himself was but one of many contemporaneous teachers proclaiming the burning truths of Israel's spiritual and ethical traditions as he and they had received them from a common ancestry and a common reli-

gious, ritualistic and even liturgical source. But even granting that he was more eminent than these humbler contemporaries, and that he towered above them in personality and penetrating power—although there is no historical warrant for believing it—the message he conveyed was in no way an improvement upon the teachings transmitted to him. And even granting, as we may, that he was a reformer from within, certainly he was in no wise more universalistic or liberal than an Isaiah; no more insistent upon social justice and righteousness than an Amos; nor more emphatic in his pronouncement of mercy and love as the impelling motive of religion and ethics than an Ezekiel, a Hosea, a Malachi, or a Micah. Nor were the so-called Beatitudes, the Golden Rule, the Lord's Prayer, and all the other teachings of the New Testament so ardently admired and accepted by the modern world as the supreme expression of mankind's spiritual and ethical striving, for the most part, anything other than Jewish. In their language and phraseology, in form and content, line for line, thought for thought, and even word for word, they have been appropriated from antecedent or contemporaneous Jewish sources.

Need we then be afraid to assert more boldly that which is rightfully and historically our very own? And shall we submit silently and without due process and protest to the fate of oblivion to which partial and interested witnesses would relegate us only in order that their own title to existence may thereby become justified? If for us or for the world, ours is, in fact, a purpose any less spiritual, or a message no more modern or vital than that of the numerically greater daughter faith—or if we must admit that it is, then obviously enough Judaism has not even the proverbial leg of Hillel's celebrated heathen inquirer left to stand on; and it follows inevitably that by our desuetude we of the ancient mother-faith have become precisely what they of the daughter-faith have all these centuries been compelled by the logic of their case to hold—mere spiritual antiquarians, the archeological remnants of a tribe possessed of a flickering pride just strong enough to brag of its physical survival, but in its religious preten-

sions still as completely obsessed by the same pathological perversion of spirit as ever it was in the stiffnecked days of the wilderness. We cannot afford to rest under even the suspicion of having reached such an *impasse,* particularly in this delicate hour of world history. For there are interesting and hopeful signs that earnest-minded people outside both the mother and daughter faiths are not altogether non-committal in the premises. We of this generation have been the privileged witnesses of certain very strange and startling phenomena in the realm of religious experience. We have seen presumably intelligent men swing from points entirely outside the field of religion to the extremes of mysticism within it. In the days of our childhood, some of us can well remember the gleeful noise and acclaim that greeted the name of Ingersoll. Today, among these very same acclaimers of anti-religion, the name of Ingersoll has been replaced by that of Mrs. Eddy. A generation ago, the names of Darwin and Huxley were exalted to a position of sainthood in the galleries of non-religion. Today, among these very same non-religionists, that lofty pinnacle is occupied by Sir Oliver Lodge. In the undergraduate days of many here assembled, Herbert Spencer was a name to conjure with. Two months ago, the centenary of Spencer passed practically unhonored and unsung even in academic and cultural halls, while the hundredth birthday anniversary, occurring in the very same week, of a Florence Nightingale, apostle of a purely ethical and spiritual interpretation of religion, was celebrated with universal *eclat.* No; the triumph of materialistic rationalism and agnostic intellectualism has been short; the day of prophetic religion—wherein the doing of justice, loving mercy and walking humbly with God is paramount—seems at hand. And consciously or unconsciously, the tendency of that religion is undeniably in the direction of our own Judaism. Even the erstwhile unregenerately unreligious Socialist, Wells, groping amid the horrors of war for God, the Invisible King, and though balking at the idea of a "Jew-God", has, despite himself, found Him in comfortingly close proximity to the Eternal God of Israel. Verily, *Zeh dor dorshav*

m^evak^eshe fanecha Ya'akov, "Such is the generation of them that seek after Him, that seek Thy face, even Jacob".

If then it is of vital concern to Judaism what the Gentiles will say, the ancient challenge has never come with more direct and pressing force than it does for us today. Let others within the ranks of Jewry presume to accept the challenge in its more purely physical and ethnological aspects. Let our Anti-Defamation League and our social and fraternal organizations properly enough continue to assume the task of such personal apologetics involved in defending the honor of the Jew against constantly recurring attacks from without, and by all means, let us cooperate with them to the limit of our power. But in protecting and safeguarding the claims of Judaism within, in the field of what may by way of contrast be called impersonal apologetics, it is for the scholars and teachers in Israel to assume the leadership. Remembering that in the philosophy of Jewish history it was Judaism that preserved the Jew rather than the reverse, it is for us to answer the call of *Mah yom^eru haggoyim* by concentrating our returning fire more upon the assaults of Anti-Judaism than upon those which call themselves by the name of Anti-Semitism. And remembering, too, that the Torah was given for the sake of peace; that the world itself was created for peace; and that "If thou make Me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy sword upon it, thou hast profaned it", it devolves upon us to make our answer not in polemics, not in a controversial spirit of fanatical and belligerent intolerance, but in a straightforward, manful and self-respecting championship of that which is rightfully and indisputably our own. The hour calls for a simple apologetics that shall be the collective expression of that classic of Israel's individual apologetics: *Im en ani li, mi li; uches^eani l^eazmi, moh oni,* "If I am not for myself, who is for me? but if I be only for myself, what am I?" *V^eim lo achshov,* "And if not now", *aimosay,* "when?"

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POSSESSING OUR POSSESSIONS—CONFERENCE SERMON.

HARRY W. ETTELSON

Colleagues and Friends: Verse 17 of the prophet Obadiah ends with the simple yet arresting words, וירשו בית יעקב את מורשיהם "And the house of Jacob shall possess their possessions." Grammatically considered, this clause may be no more than simply an example of the common Hebrew cognate accusative. But it was not as such that it registered on my mind when first I read it. Somehow the wording appealed to me as distinctive and significant, and the central thought it suggested has remained with me, and now gives me the theme for my Conference sermon. I trust it will not be taking too much of the preacher's traditional license, if I read my text not only as a call to us in the positive sense to possess our possessions, but also, and even more, as implying negatively that it is possible for possessions to be *had* without being *possessed.*

Here is a distinction which is not to be minimized. Even with the merely material things, there is the difference between owning externally and having inwardly as one's own. How much more so with the spiritual! If the very books in one's library, and the pictures on the walls are only so much paper and board and canvas, until the creative imagination, the thought and feeling of author and artist have become the furnishings of mind and soul, and not simply the furnishings of a room, does it not indeed become a question whether we can really claim as ours the great doctrines of faith, the principles of ethics, the actuality of a mission, because and

only because these belong to our tradition and history, and because the title to them as "The Heritage of the House of Israel" is recorded in our name? There can be no gainsaying that the Jew has possessions. But is this equivalent to possessing his possessions—or (what is the vital requirement, since we are dealing with the ideal) being possessed by his possessions?

Think first of the source and sanction of all Faith—God! Undoubtedly, our God-idea is the loftiest, the truest ever proclaimed. How it harmonizes the transcendental and the immanent; the concept of Supreme Power over nature and Providence in human history; the Absolute, the Infinite, the Eternal, in whom the highest attributes combine into the living personality of the One and Only God, whom the heaven of heavens cannot contain, but who is yet a gracious, abiding Presence with him that is of a contrite and lowly heart. The demands of reason, the dictates of conscience, the desires of the heart, are all equally met and satisfied.

Here indeed is a possession which is priceless—a wealth whose values, though most intangible, are yet most real. Whoever in very truth possesses it as his own has unlimited resources on which to draw for sanction for duty, strength before temptation, consolation in sorrow, inward joy and peace and serenity amid all the circumstances of life. He can utter in words, which then cease to be merely words, such affirmations as: "Whom have I in Heaven but Thee, and there is none on Earth whom I desire besides Thee"; "When my flesh and my heart fail, God is still my strength and my portion forever"; "Though He slay me, yet will I trust Him."

All this, and oh, so much inexpressibly more, is what the Jewish God-idea implies and involves. But it is such only when it is a living conviction. An article of creed posited to fit neatly into a system will not serve as a substitute. Nor will any doctrine quicken and sustain if it is reached by a syllogism and retained simply as a necessity of the intellect. Not that we must not have reason in religion. It is right, nay, it is required that we clarify and formulate as far as

possible our thought of God. We ought by all means to draw on whatever both philosophy and science can offer to remove error and to reenforce truth. But, let it never be forgotten that being convinced of the theological correctness of a dogma is far other than being possessed of a religious conviction.

As Professor James so strikingly brings out in his *Will to Believe,* there is not only the difference between what is true and what is not true, but with regard to what is true in itself there is a difference between the vital and the veracious, or as he terms it, between a live and a dead hypothesis. The dead hypothesis is one in which, as I understand it, we freely admit the facts, accept the proofs, agree to the validity of the conclusion, but all in a detached spirit, as if towards something wholly objective that neither stirs our imagination nor inspires our emotions. In the live hypothesis, on the contrary, our thoughts and feelings are vitally engaged; we are interested in it, not as in a theorem, but as in a truth that touches us closely and for which we feel under compulsion to serve and sacrifice.

This distinction is simple, yet far reaching. With it as a test, we can diagnose somewhat the spiritual anemia which is devitalizing Judaism, despite the wholesome nutriment we are otherwise giving it. Some of the most brilliant and scholarly minds amongst us have written and spoken finely about Judaism. To prove its sufficiency—nay, superiority—they have brought forward a splendid array of cogent argument and learned reference. They have proved their case in most signal fashion. And yet can we claim that, as a result, the Jews within the Synagog have in an appreciable way been made more deeply responsive, more genuinely alive, to the inspirations of the truths and principles which they traditonally accept and affirm? Similarly, we have utilized the resources of keen dialectics, of theological and metaphysical argumentation, of popular polemic and ridicule to bring out the preposterousness of Christian Science, its inconsistency in theory and its contradictions to fact. Again, we have cogently and completely proved our case. But has it won back

to us the many Jews who have became Christian Scientists, or is it arresting in any decisive way those who are tending towards conversion to it?

The simple fact which we know so well, but so persistently seem to ignore, is that irrefutable logic will not of itself make one a devotee of the best creed, even as the crudest theology will not deter genuine loyalty to a cherished faith. The prime determinant in religion is another element—that vital something within, which must not go against reason, but which may go beyond it; which indeed has reasons deeper than reason; which by a mysterious intuition reaches to the Unity into which the opposites merge; and which having once gripped the central certainty, is not too much troubled by the conflicts of thought or the contradictions of experience, but is content to "wait patiently and hope for the salvation of God". With this living conviction, even an imperfect doctrine can operate potently. How mighty, then, how almost irresistible a power will not true tenets and traditions become, if to them we add the energy of dynamic faith.

Oh, that it may thus prove with Judaism and the modern Jew! We hold the highest truths of religion, but as already indicated, a body of doctrine, however well fashioned, is only a shape of clay, until "the breath of God makes it a living soul". Happily, the breath of life is in the body of Jewry. It sleeps indeed, but not the sleep of death. Though we cannot truthfully say, as was said in the Song of Songs, "I am asleep, but my heart is awake", the heart can be awakened—awakened from the lethargy of convictions that have become conventions and truths that have become traditions, through long familiarity and perfunctory acceptance—yea, awakened to the warmth of affection, the naturalness of trust, the freshness of wonder and thankfulness in God's love as in the days of its espousals.

There must, however, be no shrinking from honest avowal of error and limitation. To the degree in which we have allowed too much rationalism and intellectualism to repress the emotions and discredit the mystic sense, we will have to reform and give larger play to the promptings of the heart

and greater validity to the intuitions of the soul. To the degree in which, by reaction against other-worldliness and ascetism, we have over-emphasized the *here* and the *now,* the claims of the practical and temporal—giving thereby undue sanction, if not to worldliness, at least to secularism, we will have to provide scope for the unseen and the intangible, will have to reassert and practice something of the ideal of saintliness, will have to stress the thought of heaven more and earth less, since "the world", as it is, is already "too much with us". And to the degree in which we have too readily surrendered to the scientific dogmatism of mechanistic law, we will have to seek to recover somehow the assurance that there is a spiritual law even in the natural world, and that within and around us are workings of the Divine, which may be made for us the perennial miracle.

Let us not, because of rightful repugnance to mere emotionalism in religion, deny ourselves the right to the deepest religious emotions. There is such a thing as making a fetich of the sane and balanced. It is no virtue in a religion to claim as its main characteristic that it is wholly and solely rational. Not thus are the hearts and souls of men lifted beyond themselves! No program became an all-conquering cause, inspiring heroes and martyrs, by being no more than just sensible and practical. If we want a high response in spiritual enthusiasm and religious fervency, we must bid for them in a high and holy way, and make a noble, a daring venture of faith. It is the mystery of faith that it must be genuinely lived in order to be really believed. When one acts on one's faith, the act re-acts on and verifies and justifies the faith. "You must love him ere to you he will seem worthy of your love"—so sang Wordsworth regarding the poet. And so is it, but in greater degree, of the Divine. You must love God, ere to you, He will seem worthy of your love. Or as the Psalmist has said, "The secret of God is with them that revere Him." Only to the eyes of faith can God reveal Himself. Only those that "seek Him shall surely find Him". We affirm God as the אהיה אשר אהיה "The Eternal I am", all-wise and all-loving—the source of our being, the

object of our adoration. The implications of such a belief accepted and lived out to the logical—nay, psychological conclusion—will mean veritable spiritual transformation. Then God will not be a postulate of the intellect, or an article of creed, or a reminiscence of the fathers, but a living personality—a Divine Presence known by personal experience and loved through fellowship. Then there will be no need anxiously to cast about for some manual of prayers to counteract vitiating tendencies, for a living faith, working from *within* out, instead of from *without* in, will give us such manuals as natural self-expressions. May such faith in God increasingly become for the Jew a possession possessed!

Yea, and together with that possession, colleagues and friends, may we come into another of our possessions, viz., the Ethical heritage. In the wise, just and humane principles of law-giver and sage; in the holy counsels and admonitions of psalmist and seer, there is for the Jew a wealth of inspiration to all the virtues and graces making not only for beauty and strength of personal character, but for the "righteousness which exalteth a nation" and the "vision without which a people perisheth".

Ours is the religion of the Prophets—that religion which, as we say, is primarily the application to private, and even more to public life of those principles of justice, truth, equity, peace and brotherliness, which a just and holy God requires of His worshippers, and for which no beauty of ritual, no correctness of creed, no scrupulosity of ceremonial piety can be a substitute. In proclaiming this message, did not the prophets speak in specific terms rather than generalities against any and all forms of oppression and exploitation; did they not meet the immediate vital issues without postponement or evasion, speaking from the compulsion of their moral sympathies and by the authority of their ethical judgment, even though they knew they were not economic experts? And when they inveighed against the false prophets, did they not have most often in mind comfortable and complacent leaders of opinion, special pleaders of vested rights—even some pillars of congregations, who were either unwilling

or unable to see anything radically wrong with conditions and who, in the name of religion and ethics, denounced as anarchistic and atheistic any real attempt to apply religion and ethics to the Social Order?

Surely the assets, individual and national, which the religion of the Prophets represents in content and spirit cannot be overestimated. What incalculably rich returns in vital reform and reconstruction, in progress to civilization, and in well-being to man the investment of these principles in practice would bring out. Here again is a possession of Reform Judaism. Can we, however, say that it is really possessed by Reform Jewry, or rather that Reform Jewry is possessed by it?

There ought to be, I believe, (and God forbid that I should seem to speak in a holier-than-thou spirit) a solemn soul-searching for both pulpit and pew—the asking of and answering to self of certain leading questions reaching into the inwardness of our essential attitudes and every-day actions. There ought, among other things, be a shamed recognition that the effectiveness of the ideals of spirituality, equality, democracy and unselfish service is seriously neutralized, if not nullified, when the very constitution and by-laws of the congregation, instead of making the business side of the congregation an exemplification of its religious principles in practice, make the religious side conform to and compromise with a business policy, and that, too, not always even an enlightened business policy. There ought, above all else, be a larger, more insistent challenge to the Conference, in particular, to do collectively what we as individuals can do, at best, only so partially; namely, to speak out regarding all the great public questions promptly and unequivocally, as the corporate conscience of Reform Judaism, for, as some one said of the Church, but which is even truer of the Synagog, "it should be the swiftest to awaken to every undeserved suffering, bravest to speak against every wrong, and strongest to rally the moral forces of the community against everything that threatens the better life among men."

Let there be no illusions about all this. By so much more

as a religious platform involves higher and more delicate issues than a political platform, by so much less can it temporize or compromise; by so much less can its official spokesmen be other than the personal exemplars of its principles in attitude, in act, in means as well as ends. Our people may not be conscious of any anomalies in themselves or in us; they may be not only not critical but actually complacent; they might even strongly object to—nay, oppose—any insistence that the prophetic principles be taken seriously, as well as affirmed solemnly. None the less, any connivance and acquiescence on their part or ours are all the while having their silent debilitating effects. Sub-conscious complexes, so to speak, are being set up. The hidden, the suppressed sense of inconsistency, not to say insincerity, acts insidiously as an inhibition on the moral force. While there is outward respectability, there is the blight of secret self-contempt. The most solid achievements seem unsubstantial, haunted by a feeling of unreality. There is all the semblance of life, but a subtle sense that somehow life is not there—but death, or, at least, death-in-life. No religious body can with impunity take the name of its ideals in vain. The punishment is a creeping paralysis of the higher faculties, a spiritual sleeping sickness.

The only preventive is exercise of ethical power. The best tonic is the elixir of an active ideal. "Those at ease in Zion" may not take kindly to the treatment, and may even call the prescription a mere nostrum. There may be shrinking from the pain and strain of using enervated moral muscles and the giving up of habits of comfort. But in no other way can there come מרפה לנפש, the true healing of the soul. Whatever pangs the denial of old cravings may entail, the original health and virility must be restored. The vital current of prophetic ideals must be set pulsating swiftly and warmly through the body of Jewry. Reform Judaism has its own splendid curative powers. Let us only give its true nature the right chance. Then it will have the sense of being thoroughly alive; it will be an influence, vitalizing by its own eternal life-force the social organism and the body politic.

There remains just one other of our possessions which we must possess. With the God-idea to give us the inspiration of faith and the principles of the Prophets to give us our ethical program, we finally have in the ideal of the Jewish mission our divine call, our commission to service. The preciousness of this as a spiritual possession is such that Israel is being entrusted with it, becomes through it a treasure itself—a peculiar treasure, the *Am Segulah*.

The values of the mission-idea are real, not fictitious. It has first of all the genuineness of an historic concept. Can any one who reads his Bible, knows his Jewish traditions, and is acquainted with Jewish liturgy and life, discredit it as the artificial fabrication of Reform theology? From first to last, Israel has had the consciousness as of a people set apart and consecrated to a divine task. The familiar words: "Be a blessing"; "Ye shall be unto me a kingdom of priests and a holy nation"; "Ye are My witnesses, saith the Lord, Mine anointed whom I have chosen"—these and the innumerable other passages from Holy Writ and later literature, which might be quoted, sufficiently attest the historic genuineness of the mission-idea.

And, in addition, there is its ethical worth! For what else does the mission mean but the ideal of *noblesse oblige*—only by so much the nobler, as the ideals of theocracy are nobler than those of aristocracy. The responsibilities of privilege, the obligation of service and sacrifice, constitute its very essence. Not that the Jew himself everywhere and always adequately realized the implications of being the Chosen People. Not that time and again he did not misconstrue his relation in the family of nations, as that of favorite child, rather than of responsible older son. Nevertheless, the truer spirits in Israel have ever recognized and sought to bring home that it was not for his own pride or power or pleasure that Israel was selected; nay, but for the more arduous duties and tasks of the עבד יהוה "the servant of the Lord".

Has not this mission-idea thus historically and ethically attested, likewise, a present-day value? Amid the reverberations of the sinister forces and factors, which brought on the

awful tragedy of the world war; amid the threatening mutter and rumble of reactionary and revolutionary influences, which make up the tragedy of the world not yet at peace, surely, the clarion call sounds more ringingly than ever before to all religious forces; all the groups that stand for the better and higher things to rally for the מלחמות יהוה, "The battles of the Lord", lest civilization go under. No hosts can be spared, and Israel's hosts least of all. We cannot indeed claim, we should not expect or desire, to be alone called to the colors. We must be frank to acknowledge, indeed, that the truths and principles which we were first to proclaim have been adopted and in some instances carried on more extensively by others. But it does not follow that the movement can now march on to victory without our aid; that our further participation is gratuitous, and that we therefore (as some even of our own would counsel) should lay down our arms and break rank.

When Moses was told that Eldad and Medad were prophesying in the camp, his noble response was: "Would that all the people were prophets"! But Moses did not himself surrender his pre-eminent prophetic responsibility simply because others had come to share it. Even so should we recognize and welcome as spiritual allies the forces of the ideal represented by other men and movements, but at the same time we should still remain in active service, since we were first on the field and have the moral and spiritual equipment most needed.

Only it must be realized that, as the advance-guards of Ethical Monotheism, our place is on the firing line and not on the parade grounds. The mission-idea must be reasserted by us, and it must be more than an assertion. Here is the crux of the situation. The mission-idea has been challenged mainly, let us admit, not because of the mission-idea in itself, but because of the way in which it is being carried out, or rather, largely the way in which it is not being carried out. The disparity between proclamation and practice has made it seem somewhat a pretention. Do our congregants give the impression of being men and women under the active sense

of consecration to a high and holy cause? Have we indeed given to the ideal of our mission such definiteness, such decisiveness, such challenging power that it is sufficient to justify on its account our repudiation of a restored Jewish nationality as well as our continued separateness in dispersion as a priest-people? Is our Judaism as a self-conscious force so evidently and effectively at work in the vital movements of the world that the actuality of its mission must needs be accepted by the world as a factor constantly to be reckoned with? No wonder there is impatience at times with the mission-idea as so much cant. No wonder there are those who would dismiss it as a self-flattering theory manufactured *post hoc*. Of course, these individuals are wrong in regarding the mission-idea as an invention; they are right, however, in feeling under the circumstances a sense of unreality about it all. If in ethics and religion the ideal has validity only when its values are pragmatic, then our mission-idea is not really true, until and in so far as we make it *true* by applying it.

It is just this—no more, no less—that must be done. And, colleagues and friends, in seeking to do this, we will secure this—yes, and something else, too, as a valuable by-product. It is the merest truism of modern pedagogy that we "learn by doing". On this basis, the very effort to transform our mission into an actual and active program will not only restore dignity and potency to the mission-idea itself, but by self-reaction will make Judaism mean more for the Jew by giving the Jew more to do of, for and by Judaism. That latterly has been our primary weakness. Some of it is due to conditions beyond our control, but not a little is our fault. We did not stand as strongly as we should have against allowing the Synagog to be so much delimited. It has been a mistake to permit it to become identified in the minds of the people as a center of worship only, however noble and essential that may be. By leaving it to other and mainly secular agencies to carry on under their own auspices so many of the most vital interests, activities and ideals of life, we have made it possible for intelligent—nay, idealistic—men and women to come to regard the very things which are really

"religion in action" as independent of, nay, alien to, if not at times the successful rivals of religion.

It is all a vicious circle. The very indifference among our people, which is the cause of our passivity, is itself partly an effect of that passivity. Thus the Synagog, in being content to be no more than an influence, surrenders thereby the very contacts and conditions which are its best chance to influence. When we seek simply to hold our own we find ourselves unable to hold even our own, and when we expect so little more from our people than just attendance, we get very little of their attendance.

It is not that people are no longer interested in or responsive to the higher things. The spirit of service and sacrifice displayed during the war vindicates present-day human nature along these lines. Nor is it that the modern Jew has lost his capacity for idealism and high enthusiasm. We may or may not favor Zionism, but we can recognize the evidence it furnishes that Jews in large numbers can passionately, completely, even if to most of us it may seem mistakenly, throw themselves as Jews into something consciously Jewish. Think, too, of the zest, the whole-heartedness, the consecration with which so many splendid Jewish men and women, though indifferent to the Synagog, give themselves to social service and other noble causes, whether Jewish or non-Jewish.

It is for the Synagog, therefore, to provide through itself an outlet for the enthusiasms and energies of idealistic individuals. If we are to gain in numbers, in strength, in loyalties and in service, we must somehow give our members *as members* and our congregations *as congregations,* greater and more definite things to do in the name and under the auspices of our religion. And with this end in view, can we find a bigger or better program than just putting our mission-idea to work, which means not simply asserting, but applying, the spiritual ideals and ethical principles of Reform Judaism to the actual problems and opportunities of a civilization which needs most the very elements we can best furnish? Men will nobly rally to forlorn hopes. They will sublimely

serve even a lost cause. What might they not do for a high and holy mission genuinely accepted as such!

Here, then, is the responsibility, nay, the privilege of Judaism and the Reform Jew. We have lofty truths and principles; we have the inspirations of a sacred and heroic past; the ringing call and challenge of a complex, critical present; the rich possibilities of a future of high achievements and tasks fulfilled. It is for the Jew to meet this opportunity and this obligation. It is for him to change the words of Obadiah, which are our text, from a command into a purpose, so that we will be able to translate וירשו בית יעקב את מורשיהם not "The house of Jacob *shall* possess their possessions," but instead, "the house of Jacob *will* possess their possessions", which possessions, we may add, will then be also the possessions of all men under the one God. Amen.

MEMORIAL ADDRESSES AND RESOLUTIONS

D

MAX SCHLESINGER

SAMUEL H. GOLDENSON

It is always hazardous to classify human beings. Yet, broadly speaking, one may say that men and their careers, human influences and achievements fall into two groups. The line of division between them is drawn by the question whether a man's life is intensive or extensive in character, whether the values that such a life expresses or generates belong in the world of quality or quantity. If one should hold this distinction in mind and cast his eye upon the men that he knows, he would be surprised how readily they divide themselves off into these two general classes. The marks of difference are unmistakable. The intensive natures are more difficult to get to know. They are reticent and retiring, modest, self-questioning and unobtrusive. They are never too greatly in evidence, yet when the eye sees them "it bears witness to them," for what they do gives a norm and what they say sets a standard. That is the mark of all things of quality. The others are known in their entirety at first sight. They wear the whole extent of their being on the surface. Their natures are spread out. The content of their character expresses itself in quantitative equations. They deal in things that have mass and volume and are never satisfied

until their endeavors or achievements have been described in some sort of numerical superlative.

Those who were privileged to know Dr. Max Schlesinger can readily determine to which class he belonged. He was a man of quality par excellence. He walked by the inner light and therefore led in ways of truth and of peace. A man of integrity was he and without guile. He knew that things of real value and of intrinsic worth could not be measured by "the world's coarse thumb." His estimate of the world's perceptions and appreciations was not due to a cynicism that discounted and negated the world's capacities but to the positive understanding of the nature of true values. His life was, therefore, the life of the calm sage, whose wisdom was transfused by the fear of God. He was an איש גם זו a stoic whose will was attuned to those laws that operate with unfailing and universal sway.

Dr. Schlesinger combined in a remarkable degree two qualities that are rarely found in one and the same rabbi—a genuine love of learning and a readiness to give time and thought to the individual needs of the men and women of his congregation. He was at once the scholar and the pastor. He was a student and master of Hebrew and of classic literature and at the same time a devoted friend and servant and shepherd of his flock. His attainments in the world of scholarship and his ministrations to his fellowmen were characterized alike by thoroughness and genuine interest.

Dr. Schlesinger was born in Pitschen, Silesia, on February 19, 1837. His early education he received in that town and afterwards he attended the theological seminary at Breslau where he spent four years. Later he studied at the University of Prague and finally at Leipszig where he received his degree of Doctor of Philosophy.

The rabbinical scholars of Germany soon recognized in him a close student and a master of Hebrew law and learning, so that when the historic congregation of Anshe Emeth of Albany, N. Y., a congregation made famous by the experiences and preachments of Isaac M. Wise, sought a man to fill

that pulpit, these European scholars recommended Dr. Schlesinger. The election took place on July 5, 1863, and on January 17, 1864, the new rabbi took charge of that pulpit. For almost fifty-six years Dr. Schlesinger ministered to the congregation whose name was later changed to Beth Emeth to mark the amalgamation of one known as Anshe Emeth and another congregation known as Beth El.

From the earliest of days Dr. Schlesinger took a very active part in the development of the Reform movement in America. He cooperated in every way with the early reformers and was closely associated with his colleagues in the organization of the American Jewish religious institutions. His support of Dr. Isaac M. Wise was always whole-hearted, helpful and discerning. That such cooperation on his part was appreciated is evidenced by the fact that he was called upon to deliver the baccalaureate address at the commencement exercises of one of the first graduating classes of the college. This, at the same time, marks the esteem in which he was held for his learning as well as for his character as a man and as a rabbi.

After the Jewish national religious institutions were established, Dr. Schlesinger turned more or less exclusively to his books and to the duties of his immediate congregation, for these tasks were more congenial to his nature. The outside activities held very little charm for him. He loved intensive study and was primarily interested in doing the duty that was nearest.

Among his contributions to Jewish literature were his book on "The Historical Jesus of Nazareth" and a number of articles in the Jewish Encyclopedia. He also translated the Book of Zephaniah for the Jewish Publication Society Bible. In his early years he wrote frequently for the Jewish weeklies. He published a number of notable articles on Jewish history. As was the traditional practice of the scholars of Israel, he conducted a very active and interesting correspondence on Jewish religious matters with his scholarly colleagues, Rabbis Einhorn, Hirsch and Felsenthal. In the con-

ferences of Pittsburgh and Philadelphia he took a prominent part.

As to his ministry in Albany, one may well say that his works praise him. The congregation is one of the most loyal and high-minded in the country. The temple is a monument to his memory. For almost three generations he led the people of that community in ways of righteousness and benevolence, organizing for them the various institutions (such as The Benevolent Society and The Jewish Home) that have given evidence of their generosity and of his leadership.

On the 31st day of December, 1919, in the eighty-third year of his life, this man of God, this rabbi and scholar, loyal friend, and devoted father passed to his eternal rest.

Be it therefore Resolved, That this Conference send a message of sympathy to the bereaved family of our departed brother and that a page of our Year Book be dedicated to his memory.

JOSEPH LEUCHT.

Solomon Foster.

Since the last meeting of the Conference, by a noteworthy coincidence, three colleagues who attained exceptional records of service in their respective congregations were called to the Academy on High. In their deaths the Conference loses three loyal members, the American rabbinate is deprived of the inspiration of three examples of Jewish learning, and Jewry at large is bereft of three noble leaders. Rabbi Joseph Leucht rounded out a period of years but two months short of fifty-two years in the pulpit of Congregation B'nai Jeshurun of Newark, N. J. His death on March 6th was marked by spontaneous expressions of sorrow by the whole Jewish community of Newark, which testified to the value of his many services to his people for more than a half century. His influence over all sections and groups of Jews was the natural result of his ready sympathy with and interest in everything that was of concern to the welfare of Israel. Rabbi Leucht identified himself with the philanthropic, educational, social and religious institutions and activities of the Jews of Newark. Some of them owe their organization and maintenance to his promptings and helpfulness, notably the Hebrew Free School and the Jewish Sisterhood. Rabbi Leucht possessed a breadth of view which made him a welcome participant in many activities for the civic and patriotic progress of the general community. He mingled freely with the non-Jewish neighbors, who, because of his influence and inspiration, looked with respect and friendliness upon the Jews of the city.

On many occasions Rabbi Leucht addressed denominational groups on the place and function of the Jew in history, and broke down to a large extent the prejudice against the Jew that is caused by ignorance and misunderstanding.

Rabbi Leucht was born in Darnstadt, Germany, March 15, 1840. He became a teacher in his native city in his eighteenth year. In 1860 he came to America, and was elected as cantor and teacher in the Madison Avenue Congregation of Baltimore, which he served until 1868, when he was called to Congregation B'nai Jeshurun, July 19th.

The characteristics that marked his ministry were zeal, sincerity and loyalty. His love for the temple was so deep that even in his declining years, against the advice of his physician, he visited the services and found in his visit a manifest satisfaction, recalling the attitude of the Psalmist: "I was glad when they said unto me, 'Let us go unto the House of God.'" (Ps. 122.)

Rabbi Leucht's many personal losses that would have embittered one whose trust in God was less profound, tended to soften and chasten him, so that by nature he was fitted to offer consolation and hope to those who were overburdened by sorrow and misfortune.

His beautiful rendition of the ritual in the melodious tones which delighted his hearers made him beloved as a singer of rare charm. His memory shall be a blessed one.

Be it Resolved, That the Central Conference of American Rabbis express to his bereaved family and congregation its sincere sympathy and record his name among those who helped to enrich and preserve the precious heritage of our religion.

JACOB FEUERLICHT

Julius Rappaport

Our friend and brother, Rabbi Jacob Feuerlicht, a beloved teacher in Israel, who worked loyally and faithfully in the vineyard of the Lord, is no more. He has left the sphere of his earthly activity and, having walked with God for sixty-three years, God took him from us into that higher abode where those who lived a righteous life on earth are wearing a crown of merit and glory, enjoying the Presence of the *Shechinah*. Rabbi Feuerlicht died, as he lived, in accordance with the will of his Maker, and like unto all the pious servants of God, he was spared the pains and pangs of death, dying suddenly and unexpectedly. His soul, having shaken off the dust from its wings, is now treasured up for eternal life beside the throne of glory of our Father in heaven.

Born in a little Hungarian town named Liszka, whereto flocked pious *Ḥasidim* from far and near to the miracle-working "Rebbe" Hershele Liszker, Feuerlicht was imbued with the spirit of his surroundings, imbibing all those features of *Ḥasidism* which make it so attractive to many, repulsive though other aspects thereof may seem. Like R. Meir in the teachings of Elisha B. Abuyah, so did our colleague find in *Ḥasidism* a pomegranate of which he ate the rich, savory meat on the inside, throwing away the unpalatable outside shell thereof. He discarded all that was unsightly, absorbing, however, that which was commendable in *Ḥasidism*. It was in this *Ḥasidic* environment that he acquired that beautifully cheerful, optimistic view of life, that fervent faith and indomitable trust in God, which was so characteristic in his life. All this was blended with gentleness and kindness of

heart and a serviceableness which made him ever ready and eager to serve, to aid and help, wherever his service was needed. He did not wait though to be importuned; he volunteered his aid.

He was introduced into the study of the Torah at an early age, and was sent to the *Yeshiba.* But not with the intention to make, as do modern students, a trade out of the Torah, or to use it for a spade wherewith to dig the treasures of material life, but in the spirit in which, according to the Midrashic legend, Father Jacob tarried 14 years in the *Beth Hamidrash* of Eber. His father sent him to learn the Torah *lishmah,* because we are commanded: Thou shalt teach them diligently unto thy children. Having acquired a considerable store of learning which fitted him eminently for the rabbinical office, he came to America and entered the ministry soon after, and he served as rabbi in Chicago, in Boston and in Scranton during the years 1885 to 1898. But believing in the principle that applying the rules of the Torah is better than the mere study thereof, he relinquished the pulpit for the active ministry of social service, having charge of the Home for the Aged in Baltimore, Chicago and Cleveland, retiring from active service about a year before he died.

Surely his departure from us leaves a gap in our ranks. Happily he who grew up with the Torah, was eager to please his Maker, and died leaving a good name.

Be it Resolved, That the Central Conference of American Rabbis sends its message of sympathy to the bereaved widow and son of our departed brother, Jacob Feuerlicht.

זכר צדיק לברכה. The memory of the righteous is a blessing on earth.

JULIUS NEWMAN

Joseph Stolz

The tidings have just reached us that after the angels of heaven and the angels of earth had long contended for the soul of our revered colleague and friend, Rabbi Julius Newman, the angels of heaven finally conquered and bore his soul aloft to the *yeshibah shel maalah.* At Los Angeles, California, whither he had gone in search of health, on the 28th of June, they brought him a coveted respite from intense pain, and submissively we repeat, *boruch dayon haemeth.*

Bruised in body and heavy of heart, he was for many years a great sufferer. Yet he bore his misfortune and sorrows with wonderful courage and patience, and in spite of all his pains and troubles he continued faithfully in the performance of his duties, exclaiming like the classic sufferer of old, "Though He slay me, yet will I trust in Him." If with our petty troubles we ever complain of our lot, the memory of his faith and his heroism of spirit should put us to shame.

Julius Newman was born in Hungary and educated in the famous *yeshibahs* of his native land. He ever remained a constant friend of the Torah, one who loved to learn and to teach. A successful teacher of Judaism and of our sacred language and literature, he gave some of our members their first preparation for the ministry. For more than a score of years, he was the popular and beloved rabbi of Moses Montefiore congregation of Chicago, who reciprocated his faithful service by a tender solicitude for his well-being even unto the day of his death. He was among the first and most devoted members of our Conference, and though he was not able to attend our meetings with frequency, he was deeply

interested in our deliberations and willing to guide his professional activity by our resolutions.

Therefore be it Resolved, That we convey to his bereaved widow and children our sincere sympathy and our heartfelt prayer that God may send them strength in their sorrow and solace in their grief; and

Be it further Resolved, That a copy of these resolutions be sent to the Moses Montefiore congregation, to whom he ministered as a faithful servant and who showed their appreciation of his character and activity by many acts of thoughtful kindness.

LOUIS STERN

Abram Simon

The Central Conference of American Rabbis records its sincere regret at the passing away of Louis Stern on the twenty-ninth of April at the age of seventy-three. Born in Simmern-on-the-Rhine, Germany, on the tenth of February, 1847, he came to the United States in 1872, and in July of the same year he was called to the pulpit of the Washington Hebrew Congregation. He enjoyed the unique distinction of having served but one congregation in his ministerial career, and to that he gave the full measure of his love, devotion and sacrifice for forty-eight years. His sterling character and piety, his quiet strength and pride in his profession, won him not only the affection of his congregation but also that of the community of the District of Columbia.

Many of his hymns have become favorites in our Religious Schools. An excellent musician, with high poetic sensitiveness, he would have become our leading hymnologist had he been able to devote himself consistently to the development of our musical liturgy. He was a member of our Conference since its inception, and enjoyed warm friendships among its members.

The Central Conference of American Rabbis expresses its appreciation of his long and meritorious services to the cause of American Judaism, and extends its sincere sympathy to his wife and children in their great sorrow.

E

THE PROBLEM OF THE UNSYNAGOGED JEW

SAMUEL KOCH

The problem of the unsynagoged Jew is to be discussed from the practical, not the academic standpoint. Accordingly, the unsynagoged Jew of previous times and countries is eliminated from consideration. This much may be said in passing, however: that it must not be assumed that the unsynagoged Jews of all times have been a significant problem or that similar causes have operated in producing them. Moreover, as regards the Jews of the prophetical time—of course, the synagog as such had not yet come into being—due allowance must be made for exaggeration.

Then, too, the causes of unsynagogalness operating even today are not the same in all countries. The indifference to Judaism prevailing in Germany, for example, is not explicable entirely by the reasons for Jewish apathy in France; whilst the causes for such disinterestedness in Judaism as exists in the United States are, on the whole, different still. Our immediate interest is centered in the Jews of our own country. No apology is needed for this. If every Jewry will devote itself earnestly to the betterment of the Judaism it knows the best, Judaism universal will have been promoted to a maximum degree. Indeed, it is of the utmost importance that the Judaism of the United States be screwed up tight for tendering an efficient service. If the hope of world Jewry lies with us, as increasingly appears, then the future were ominous indeed, did the American synagog suffer perceptibly from disaffection or neglect.

The statement in the Yearbook of the Churches for 1919 to

the effect that only three hundred and fifty-seven thousand, one hundred and thirty persons held membership in the synagog in 1916 has evoked considerable comment on the part of Jewish spokesmen. The reaction shows that the blood of the synagog is in good condition; that not only is the situation recognized to a degree, but that responsibility is felt therefor. Various explanations have been offered to show that the Yearbook of the Churches did not understand the membership of the synagog. Two observations seem pertinent.

First, the problem of the unsynagoged is mainly a problem of the large cities. In the great majority of synagogs represented by this Conference the number of unsynagoged Jews is negligible. In these places, every Jew is personally known to a considerable number of other Jews, and newcomers are quickly discovered and oriented; every Jew feels a special pride and responsibility with reference to Jewish institutions; the membership of these is preponderatingly interlocking, and an attempted evasion of membership is met with such insistent appeal and unfavorable comment that stolid, indeed, must the individual be who does not capitulate in season. In most places the synagog is conceded to be the hub of Jewish life, and its leadership is taken for granted. Generally speaking, if in cities of about two hundred thousand or less, where Judaism is organized, the problem of the unsynagoged be serious, then this is due to unfortunate communal differences; or rabbi and board, one or both, are incompetent or incompatible; or they have been stupid in grasping opportunities or negligent in the discharge of their duties. Now, if most of the unsynagoged Jews are grouped in a few large centers, and most of the Jews in smaller places are synagoged, the menace of the unsynagoged is not as dire as a mere recital of church yearbook numbers might indicate; for, in a figure provided by tradition, Judaism appears as a tree whose foliage is light, but whose roots are many and widely ramifying. So long as the roots retain their sap there is reason to believe that a way will be found for improving the foliage.

Now the Jews in a metropolis are not different from the Jews in a town. If many Jews in the former are not identified with the synagog, then the practice prevailing in the towns tends to show that this is due less to the will to be unaffiliated than to synagogal somnolence. In a way, the problem of the unsynagoged means not so much those who are unaffiliated with the synagog as those whom the synagog has neglected. The metropolitan synagog knows that there are unaffiliated Jews in its midst, but it does not know who or where they are, and until it does, it cannot really say that the unsynagoged are a problem. The synagog has not endowed them with personality. They have not been made to feel, in a direct, subjective way, that their presence in the city is known, that the hand of fellowship is extended to them, that they and theirs are expected to participate in the communal life. As regards the larger issues, the metropolitan synagog is unorganized, unrelated, independent, selfish, blind, sophistical; its growth is haphazard, accidental, and its teamwork negligible. And because it is all this, because it is not organized, related, cooperative, purposeful, convictional, the ranks of the unsynagoged are augmented unduly.

One wonders how it is possible for two or more liberal synagogs to be in a place—all too genuinely in earnest in behalf of Judaism to manoeuvre for advantage—without having some get-together arrangement whereby the promotion in common of the Judaism of the city or district might be considered at reasonable intervals.

Jewish secret orders have national and international coordinating centers; Jewish social service federations have a confidential exchange accessible alike to kindred local and national organizations, but the synagog, older than any of these, with a larger and more widely scattered membership, and with more promising prospects of growth, not to speak of its more delicate and therefore more easily blighted idealism and mission, the synagog, I say, has not yet devised generally a coordinating mechanism for Jews as individuals.

A clearing house seems imperative where every Jew imme-

diately upon settlement in the city should be registered, together with his Jewish interests, past and present. And upon a basis of such information, dignified dodgers, cards, letters, personal appeals or visits should be designed for the individual in question. When once instituted, the clearing house would involve but little effort or expense. To it we shall come eventually, even if some authoritative body—the synod again—shall first have to be contrived. Two things seem clear: the synagog needs missionaries and missionary effort to the Jews; a pastoral rabbi—not, therefore, an ignoramus or a *nebbich* is a *sine-qua-non* of maximum efficiency in Judaism.

But at that the problem and the work is not entirely a local one. A national clearing house—an added function of the synagog and school extension department, possibly—and already it must have much information which could be used for the purpose—should cooperate with the local centers, coordinating and supplementing, suggesting, and at times even initiating the work to be done. When once the synagog bestirs itself in behalf of its own; tills—and intensively—the neglected areas; manifests through selflessness the consciousness of consecration to a holy mission, and reveals intelligence in the elaboration of a plan, then will the unsynagoged no longer constitute a problem.

The second observation which tends to mitigate the seriousness of the problem of the unsynagoged is that many with no synagogal affiliation are, nevertheless, engaged in synagogal activities. If the synagog itself supinely acquiesces in a situation which implies a demarcation between synagogal and non-synagogal work in a field plainly synagogal, this merely reveals the indolence, the thoughtlessness and the torpor that has characterized the functionaries of the synagog. Benevolent societies of various ilk and hue, drifting away from synagogal precincts and influence, have come to assume an independence which the synagog should not concede. Social service workers, paid or voluntary, scientifically trained or, like Topsy, "just growed up"—the difference seems about three months—should be made to know that they are merely laborers in the synagogal vineyard, and

not engaged in an unrelated work. It is difficult to believe that the pathfinders of American Liberal Judaism ever planned that practical philanthropy should be separated from the synagog. The first benevolent societies, out of which many existing organizations grew, were permitted to take the form they did only because the members themselves felt themselves unqualifiedly under the aegis of the synagog. The synagog today must insist on its ancient prerogatives. It was more than a בית תפלה in the days agone. It was a בית הכנסת. It was the first charity federation in Judaism, for צדקה was dispensed from its precincts; and the executive secretary or social engineer or managing director or superintendent, whatever the appellation be, was the שליח צבור. It is time the synagog protested, not in words, but by united action, against the assignment, gratuitously but grandiloquently made, that the sole function of the synagog is inspirational, that prayer and exhortation alone round out its duty. As if, indeed, the synagog were a mere disembodied spirit, an indefinable, intangible, elusive essence, with an incorrigible bent to sanctimoniousness, but divorced from the practical, the necessary, the human. The test of the religious character is prayer transmuted into action, deed through creed. Benevolence is the sterling stamp of piety; and there is no basis in honesty or reason for separating the two. עבדה, worship, is עבדה service, still.

The practical bearing of all this on the unsynagoged seems clear. It means that philanthropy—the practical, not the theoretical, the inspirational only—will be restored as a function of the synagog; that boards of benevolent societies, no matter what the purpose, will become congregational committees on philanthropy; that benevolence, as in other churches perhaps, will become free-will offerings of members, or for usual purposes a levy in proportion to the amount of the annual social budget upon the members, collectible through the congregational exchequer. Incidentally, think of the democratization of Jewish philanthropy involved, of the possible many giving then, compared to the few giving now.

And in all this applied Judaism, the members will come to know, and joyously, that they are representing the synagog.

As it is, the backbone of Jewish philanthropic effort is the synagog. Take out of existing philanthropies the leaders, the volunteer workers, and the contributions of those with membership in the synagog, and the Jewish charities in every city, possibly without exception, would disintegrate speedily. Notwithstanding this, the synagog, as now functioning, is thought of only as a place for worship; while the membership has nothing more stimulating to do synagogally than to vote for trustees once a year. By putting the social work where it was, and still should be, the unsynagoged will become synagoged again. Many Jews merely wish to feel that the synagog is more than a theological survival.

To be sure, the feasibility of the suggestion may be questioned. It is easy to damn it with words, to call it visionary, impracticable, chimerical. It is true that in some places benevolences are too securely intrenched—thanks to our inertia—for the new order to be attempted soon. But at that, congregational representation on the boards of Jewish federations should not be regarded as the last word. Let us be careful not to assume impossibility of change through a wish to avoid engaging in a campaign, with the incidental unpleasantnesses, whereby Jewish public opinion shall be determined. If the problem of the unsynagoged is really real, then any suggestion which promises relief cannot be evaded on prudential grounds by men in earnest. The model constitution should embody a suggestion incorporating benevolences in the congregational order, and if the "Union", for some inconceivable reason, prove unwilling to do this, then the Conference, in every instance, should conduct a campaign of its own. Imagine, if you will, a social service organization in every synagog; these, in every city, united in a social service federation, and these federations, in turn, united in a national federation of synagogal social service organizations; think you the prestige, the membership, if so we interpret it for the nonce, of the synagog will not be enhanced? The synagog has had a single-track mind—that of worship—too long.

But these two observations—the single-track synagog and the synagog-neglected Jews—are not the only factors in the problem. A third factor, undoubtedly, is the uncompromising attitude of Orthodoxy toward Liberal Judaism. One cannot but have an abiding respect for the inevitable orthodoxy of adults who, grown to maturity in other lands, each with its peculiar milieu, could not be true to themselves or live lives spiritually free and peaceful under any other interpretation of Judaism. But the children of these adults, born, for the most part, and reared under the spirit of American institutions, have also acquired the inalienable right to freedom of conscience. Yet the older generation—there are individuals as exceptions, undoubtedly—concedes its youth freedom in virtually all things—education, vocation, commercial career, companionships, even marriage with Liberal Jews and Jewesses—in all things except in religion. In religion, orthodoxy seeks to impose itself upon young men and women who cannot accept it by reason of their American experience, but who could find spiritual satisfaction and stimulus in Liberal Judaism. These young people, accordingly—and be it remembered, many of these are university students—defer identification with the synagog they prefer, if, indeed, they have not already been hopelessly prejudiced against it, out of deference to parents. But the psychological moment does not last forever, and enthusiasm wanes with the years. Until Orthodoxy concedes religious validity to Liberal Judaism, it must continue to defeat itself and add to the list of unsynagoged. As a matter of fair play and righteousness, Orthodoxy cannot permit itself to fellowship with Liberal Jews for funds, largely for Orthodox ends, and in matters of religion affect to despise them. Orthodox and Liberal Jew must needs meet as equals on religious grounds with mutual respect and good will. So Jews be saved to Judaism, it should matter little which expression of Judaism appeals most strongly in any given instance. Nor shall the problem of the unsynagoged ever be met with consummate skill and effectiveness until this rapprochement occurs, until

all synagog Jews can buckle their armor on in a common campaign for God and Israel.

And this much more should be said, as a matter of fact, and not from a desire to shift responsibility or to call the kettle black: The greater number of unsynagoged by far, have never in any way been under the influence of Liberal Judaism. Still, at that, a line of action suggests itself. Many of the unsynagoged have a wrong conception of Liberal Judaism. Literature of various kinds should be sent these at frequent intervals—the building up of lists is not an insuperable task—presenting the Liberal point of view, its history, its service, its aspirations. A Yiddish Bulletin—say a special page in the Union Bulletin—should be issued now and then to offset the Yiddish diatribes, insinuations and questionable deductions which now go unnoticed and unchallenged. The Synagogal Restoration of the Unsynagoged, in some measure, seems a question of enlightenment.

For the most part, the indifferent Jew thus far described does not hide his identity, though he does not discommode himself to reveal it to Jewish institutions, especially the synagog. He represents, by far, the greatest number of the unsynagoged Jews, and I feel that in our alarm over his present unrelated state we are over-estimating the number of the superciliously condescending, and exaggerating the difficulties of winning his allegiance.

But the indifferent Jew is not the only type of unsynagoged Jew. The radical in Judaism and the converted Jew enter into the equation. So, too, does another group, admirable as I have known him, the isolated Jew, the Jew that is living in rural communities or in towns where Judaism is unorganized. These have been neglected by the synagog, though they have not been indifferent to the synagog. By reason of their remoteness from organized Jewry, they have felt the need of alertness in Judaism the more. These deserve our every thought. The propaganda already suggested, varied to suit the need, should be engaged in; the activities of the synagog and school extension department should be encouraged; but, above all, it would seem as though the isolated Jew

should be synagoged at once by a non-resident membership in the syngog in the town nearest him. These synagogs, assisted as far as possible by the National Jewish Clearing House suggested, should devise frequent contacts, personal and otherwise, between its members. The isolated Jew becomes a problem of the unsynagoged only because Jewish identity is so frequently lost by the rising generation. In addition to the non-resident membership in the nearest synagog with what this ought to imply, a field secretary, the missionary again, but neither a fledgling nor a discouraged or unsuccessful man, nor a schlemiel, nor a schnukel, but a rabbi of personality and power and sense might render yeomen service here.

As regards the Bolsheviki in Judaism, two comments seem in order: The Jewish religious radicals represent, largely, an imported product in American life. They have been evolved not by American conditions, or by Judaism anywhere, but by the unjust social order prevailing in the countries in which they were born and reared. Radicals, in general, belittle religion, and Jewish radicals turn against Judaism not because it is Judaism, but because it is a religion, though the one which, as the faith of their forebears, they know the best. It is not an uncommon thing for an individual under fancied slight or blinding rage to antagonize innocent dear ones.

Further, it is not unlikely that many Jews in radical organizations no more endorse, unqualifiedly, the radical philosophy than the members in the clerk's local, for example, are, without exception, in sympathy with every plank in the Union's statement of principles. Judaism is not contemned with equal intensity by all radicals of Jewish birth. Some radicals in their present stand are merely reflecting the tyranny of the stronger mind. They are trying to think, not what they really think, but what they think someone else thinks they ought to think. Others, again, reveal the coercion exercised by the prudential or opportunistic motive; and still others, the weakness of credulousness. They have been misled and know not how to retreat. But whatever the de-

termining factor in their present attitude, it is conceivable that they can be won to a healthier psychology by a new and reiterated suggeston along lines already stated for the indifferent Jew, or to be devised.

The crux of the problem for us with reference to the Bolsheviki in Judaism is not these whom we fancy can be realigned, but the irreducible minimum, the irreconcilables, the hopelessly unbelieving, who will forever find pleasure in besmirching Judaism and its history, and who find satisfaction in outraging the feelings of Jews on their holiest days.

Now, if Jews in all countries be granted full civil rights, as we still hope they will be, then there is reason to believe that the source of supply of the irreconcilables will diminish perceptibly in a few generations. As for those who may continue among us meanwhile, loathe as we are to lose them, Judaism will be none the poorer, to say the least. It is difficult to believe that a restatement of Judaism—and it needs restating—could be made which, if acceptable to the irreconcilables, would be endorsed by the common experience or by the great majority of the Jews of the present, whose loyalty constitutes the strength and promise of Judaism. If Christian missionaries think they can win these to an alien faith, be theirs the opportunity. To me the irreconcilables in Judaism represent the spontaneous variation manifested here and there by every species. They are the freak in Judaism, the departure from the normal, the rational. But Judaism is a religion of healthy-mindedness. Preeminently sane, it must continue to administer to Jews who have not lost their balance. It is possible that we are taking this group too seriously. An insistent obliviousness of their presence might prove for them the greatest incentive to Jewishness. And I would recommend a similar treatment for the intellectualists, the radicals in Judaism who, though they do not antagonize their faith, ignore it.

But if Jewish radicals, in common with radicals in general, show no deference to religion, not even the Judaism of their progenitors, there be Jews who do, indeed, find good in religion, but have found Judaism inadequate, and so have trans-

ferred their allegiance to another faith. Though there are various cults—free thought, theosophy and the like—and a Jew here and there in any of them, I feel that the Jew in Christian Science alone need be given extended statement. To be sure, I am not unaware of Ethical Culture. But Ethical Culture is still very limited in its field of operation; its continuance after the death of its founder does not seem at all certain, and the Jews identified with the movement, though often influential, are few comparatively speaking. Moreover, whatever enters into the discussion of the Jew and Christian Science might be said with slight modification in instances of any of the alien cults that have lured Jews from the ancestral moorings. For the sake of clarity, it ought to be said that by "Christian Scientist of Jewish Birth" is meant not the individual who on the bed of illness is given up by the attending physician and turns to the healing of Christian Science as one tries another physician, but that individual who in health deliberately chooses Christian Science as his own. Nor should we befog ourselves with distinctions between "member" and "one merely interested". Whoever gives his thought, his enthusiasm and his help to Christian Science, as compared with Judaism, is in all essential respects a Christian Scientist.

Now, the synagog concedes validity to every faith. The varieties of religious experience are many, and no one faith can serve mystic and ascetic and the buoyantly-minded altogether. The individual has the right to self-determination, the prerogative, through the maturity of his experience and conviction, to choose as his own the faith which stimulates him to the greatest self-realization and confers upon him the utmost peace. The synagog has respect for Christian Science and Ethical Culture, as such, as it has for Catholicism or Methodism or Episcopalianism, but the synagog cannot be expected to respect the moral cowardice of its renegades, or to permit privileges to the Jewish proselytes to one faith over those to another.

Herein, as it seems to me, lies a mistake of the synagog. It has been amiably weak, and to the harm of Judaism. The

synagog should demand that the Jewish Christian Scientist play the game square; that he toe the mark; put himself to the test; undergo the ordeal. As it is, the Jew who takes up with Christian Science seems merely to have adopted another fad, more brazen, possibly, if less risque, than others he has ventured. The change of faith—for the Jew his strongest tie—has not changed the way of life of the Jewish Christian Scientist. He still holds on to his Jewish associations, seeks to lead—and the more insistently anxious, often—Jewish cotillions, and does not hesitate to express opinions on Judaism and Jewish institutions. The Jewish Christian Scientist has felt no wrench, experienced no pain of a new environment. But, plainly, since religion determines fellowship to a surprising degree, the synagog ought to insist that the Christian Scientist of Jewish birth seek his friends where his new love lies. The synagog should belabor him as vehemently as necessary for presuming to fatten on the Jewish social life, nourished as it is by the faith he spurns. And it should, too, shame Jews into such a self-respect that they would not think of encouraging intercourse with people, for all of their prominent Jewish relationships, who happen to be of Jewish birth, but who have spurned them, by casting aspersions upon their faith, any more than they would make a habit of fellowshipping with people of non-Jewish birth who had committed a similar trespass. Were Christian Scientists of Jewish birth made to face the conditions following logically upon change of faith, many of them would come to realize how precious, and inestimably so, Judaism is to them after all. The dissynagoged are as numerous as they are, because the synagog has been so lamentably negligent or latitudinarian or lacking in moral courage. And this is the more heinous when one considers that these apostates, treated so considerately by us, take advantage of the hospitality afforded them. Most Jewish converts to an alien cult, and especially to Christian Science, are secured by erstwhile Jews; nor could non-Jewish emissaries ever have reached these. Christian Scientists of Jewish birth act as spies in the Jewish fold.

But those already converted to an alien faith concern us less than the possible converts of the future. This Conference will be unfair to Jewish laymen, as I think, if it continue longer to neglect their needs. It is not enough to say to him, among other *Ipse Dixits,* "that the Jew has no need of Christian Science" and "that Judaism and Christian Science are incompatible". Literature, brochures, handbooks, commentaries, such as the layman is asking for—as the recent request of the National Federation of Temple Sisterhoods, our loyal local ally, indicates—should be made accessible to the Jew, proving to him the adequacy of Judaism. The recommendation of a past President of this Conference, with reference to Christian Science, should be heeded. The problem of the unsynagoged would be less acute did we exercise foresight more and hindsight less. The rationalization process, described so aptly by Bernard Hart in "The Psychology of the Insane", is illustrated by us. To tendencies of which we do not approve or the existence of which we do not want to admit, we refuse to concede significance until they have assumed proportions so dangerous that they can no longer be blinked. And then we find ourselves cornered when we might have done the cornering.

There is still another angle to the problem of the unsynagoged Jew. An English essayist has written delightfully of "Foreigners-at-Home", of Englishmen—for it is of these he is thinking—who, though Englishmen born and bred, nevertheless do not understand the spirit of English institutions. Now the synagog has many foreigners-at-home. The synagoged unsynagoged, as it were, individuals, who, though paying dues, might as well be unaffiliated as regards the essential congregational spirit and purpose. Though the first obligation of the Jew as Jew is identification with the synagog, his duty does not end, but only begins there. The unsynagoged are as numerous as they are, because the synagoged are as phlegmatic as they are. The "Outs" will become "Ins" when the "Ins" give evidence that they are really in. When synagog members evince interest and enthusiasm for the cause, the onlookers will catch the glow.

But without a בית הכנסת, a social center, there is small hope that the synagoged—strangers to one another in the same congregation—shall ever awake.

The unfortunate sequel to the lackadaisicalness of the synagoged is that, ironically enough, it acts as a boomerang in the home in the direction of unsynagogalness. Too few of our young men and women in the homes of members are themselves members of the synagog. Our young men join the Elks early, and I have no objections to such organizations in themselves; they anticipate eagerly—the pleasure is reciprocal between father and son—membership in the Masonic Lodge, to which father belongs, but membership in the synagog is seldom broached before marriage. The synagog should vigorously set itself to the task of making membership in the synagog a privilege young men and women should wish to enjoy as soon as they are independent economically. To be sure, Plato urged that the education of a child should begin with its grandmother. Before we shall establish the habit of early synagogal affiliation on the part of our youth, the curriculum of the under-graduate and graduate departments of our religious school shall have to be standardized under some Jewish religious education board—a standing Committee of the Conference perhaps—under whose seal, together with that of the Congregation concerned, confirmation certificates and graduate school diplomas shall be issued to pupils in accredited religious schools. When religious school endeavor no longer appears as a local affair, more or less awkwardly attended to, but is dignified as a standardized national experience of Jewish youth, the synagog will have begun a way to early synagogal allegiance on the part of its youth. If we lay the foundation right, students from Liberal Jewish homes in attendance at universities will no longer be a part of the problem there. Nor is it beside the question to add that training in social work should form a part of the curriculum in the graduate school.

In this analysis of the problem of the unsynagoged no note has been taken of temporary causes. Grievances, of multitudinous array, against rabbi, or board, or board mem-

bers, or Cemetery Committee, or against the unsociability of the congregation itself, will have estranged a member here and there, but these personal reactions are not serious enough to call for consideration. The underlying cause of our entire problem may be discerned in the spirit of the age. Not to be outdone by his contemporaries, Yeshurun, too, has waxed fat and is kicking lustily. Though strenuous and absorbing, Jewish interests today are emphatically superficial, frivolous, ephemeral. How to preserve a Jewish consciousness in an environment both non-Jewish and materialistic is the real problem of the synagog. And the problem is especially acute for Liberal Jews, too few of whom retain the knack of prayer; too few of whom cultivate a Jewish spirit in the home; too few of whom read books of Jewish interest or subscribe to a Jewish weekly; who are, too, all too often uninformed about the present day tendencies and responsibilities of Judaism—else how could they so often be inveigled into the support of movements which make against the principles they believe in most? A national Jewish weekly, the Union Bulletin, accommodated to the task, if you will, presenting Jewish facts and interpreting Liberal Judaism consistently, sent gratis into the homes of members, undoubtedly will not only confirm weak knees, but will restore the estranged from the Lord.

Still I am convinced that the synagog could retain Jews in the synagog to a degree entirely satisfying and in spite of the materialism of the age, even strengthening the Jewish spirit in the home, were it not for the general educational system under which he lives. To my mind, the public school is the greatest disintegrating force in American Jewish life. The Jewish consciousness would be saved could the synagog retain a more exclusive control over the education of its youth. And please note this, for much pyrotechnic discussion beside the point will be avoided if it is. Please note that I mention the public school because, as a factor in the problem of the unsynagoged, it should be indicated, and not because I would endorse a Church-State combination of any kind, much less have the Jew set up a system of secularized

Hebrew schools. The public school system has no patron more loyal than the Jew, so non-Jewish educators tell us repeatedly, and none, I believe, less selfishly interested. It seems right to point out, however, the price the Jew is paying, and willingly, that the palladium of democracy may not be endangered. But at that, a united endeavor looking to the abolishment of school functions on Friday night in communities organized Jewishly might, in some slight way, prepare for a greater synagogalness.

The discussion reveals the need of an enlarged practical program. If this Conference is in earnest—and who can doubt it?—about rehabilitating the Jew in Judaism and advancing the lines of Judaism to the uttermost boundary, then no longer should it be satisfied with a haphazard selection of practical subjects for mere discussion from year to year, but as soon as possible it should map out, as has its brother, the Union, a practical program of ends to be worked for, including the synagoging of the unsynagoged, covering a number of years, whereby a perceptible advance in the creation of a Jewish consciousness shall be registered. This much the Conference owes to a United Liberal Synagog and to its constituent members. Any synagog, however brave and strong, unaided, secures only meager results with infinite pain. Jewries imitate and are influenced to action by the example of other Jewries in other cities and states. If synagogs, the country over, will work synchronously and unitedly for common ends, the teamwork will not only prove stimulating and edifying, but the results in synagogal interest and growth will prove gratifying.

In conclusion, though we do not really know how much of a problem the unsynagoged are, since we know that many not formally connected with the synagog are nevertheless in the synagog in spirit, and many others, the great majority as I think, are easily put in a friendly mood, nevertheless, whatever the problem is, there is reason to believe that we have passed the peak of seriousness. Already various attempts have been made to cope with the situation. A member of this Conference is proving that indifferent Jews are

merely synagog-neglected ones by building up a large synagog in our largest city from neighborhood Jews hitherto not affiliated with any congregation. Still another colleague—and neither is unique, I think—has had the satisfaction of having his congregation ratify a budget providing for an associate or two to do missionary work in the city in question and in neighboring towns. A synagog federation is a promising reality in at least one metropolis. Non-resident memberships exist in at least one congregation. Never, I believe, have synagogs been so generally interested in combating Christian Science as in recent months. The Synagog and School Extension Department for some years now, and in various ways, has recognized the problem of the unsynagoged Jew, and in recent months has endeavored to reach Jewish university students. The parent of the department, the Union of American Hebrew Congregations, has only recently laid out a program for a decade of years—including the launching of a flying wedge in November—which for constructive reach, as I think, has no parallel in the annals of Judaism in America, save only the work of our own translated leader. We are at the breaking of the dawn. The hour seems about to strike when the unsynagoged shall vanish as a mist, when man shall again find the Torah a tree of life, and feel themselves happy in supporting it; when again its ways will seem pleasant and its paths the paths of peace.

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RELIGION AND THE SYNAGOG.

I. LEO SHARFMAN,

Professor of Economics, University of Michigan

Your president has been very kind and generous in his words, and I deeply appreciate them. Were I the sort of individual he described, I am sure I should not have the slightest hesitancy in performing my present task. But I confess that I have never approached a task with greater reluctance than this one. In the first place, I have not had an opportunity to articulate carefully the few thoughts I desire to bring to you, though such formal, painstaking articulation is certainly necessary, in view both of the large significance of my theme and the great importance of the occasion. I must ask you to bear with me in delivering an informal talk instead of presenting a prepared address. I am the more hesitant, also, because I feel constrained to urge certain considerations seemingly at issue with the conclusions of the very thoughtful paper just presented, considerations of outlook and policy that may appear inconsistent with the general spirit of that excellent paper. And I must submit to the further fundamental drawback of being without any special equipment to face an audience such as this, representative of the liberal wing of the entire American rabbinate. You are all learned in the Jewish law. You are consecrated to the maintenance and enrichment of our historic faith. In your ranks are the most eloquent and distinguished expounders of the truths of Judaism. For one who possesses a rather scant fund of Hebraic knowledge, whose acquaintance with Judaism is but that of the ordinary layman, and who is professionally a devotee of the so-called "dismal science", the task of providing either enlightenment or inspiration to an emi-

nent group of religious teachers is an undertaking of considerable temerity.

But I am also a teacher, and I cannot conceive the sacred and profane, the secular and religious, as separate and distinct, either in thought or action. My opportunities for intimate contact with our young people, my experience with the young men and young women of our universities, may provide some warrant for this undertaking. I know something of the interests of the student, of his scientific curiosity and his practical ambitions, and I have been strikingly impressed by the deep-rooted and dominating influence of moral purpose and spiritual guidance in his growth and development. It has been one of the greatest pleasures I have experienced during my life at Ann Arbor to work with Rabbi Franklin in connection with the Jewish Student Congregation of the University of Michigan. I doubt whether those who are not intimately acquainted with the immediate situation can appreciate fully the importance of that work. For its significance is to be found not merely in the fact that a group of some four or five hundred Jewish young men and young women are afforded an opportunity for religious worship, but that large numbers of these students are receiving for the first time their association with Jews and their contact with Judaism. The character of these young men and young women will determine the future character of our Jewish leadership, and in their present attitude toward religion and the synagog is to be found an accurate reflection of the outstanding problems of American Judaism.

If the layman's analysis of the situation, whether by way of diagnosis or remedial suggestion, is to prove helpful and worth while, he must divorce himself of unsympathetic bias and approach his task in a spirit of fairness. It is a common practice to indulge in sweeping condemnation of the rabbinate and to fulminate in unmeasured terms against all organized religious institutions among the Jewish people. Even insofar as such criticism draws its impulse from acknowledged shortcomings, it is both unjust and futile. It is unjust because it fails to recognize the effort and enthusiasm

and constructive achievement that flow even from an imperfect religious leadership; it is futile because it is destructive in spirit and fails to provide an outlet for the spiritual yearnings of a deeply religious people. Smug self-complacency, on the other hand, the absence of critical self-analysis and of a willingness to acknowledge the widespread breakdown of religious influence on the part of those charged with the sacred duty of providing spiritual guidance, is as paralyzing as captious criticism. From what I have gathered of the deliberations of this conference, it is safe to conclude that no such self-satisfied spirit animates those assembled here. It is a gratifying omen of the beginnings of effective effort toward the rehabilitation of religion in modern life. But such effort will bear fruit only when grounded in genuine, whole-hearted lay cooperation. Your leadership must be intelligent and sincere, based on an intimate knowledge of the complexities of the social structure and directed toward uncompromising idealistic aspiration, inspired by the great role played by religion in the march of civilization and nourished by well-founded pride in the historic contributions of the Jewish people, but you can lead effectively only if the household of Israel is restored to faith in God and faith in themselves, if they come to live as Jews and believe in Judaism, if they are inspired to return to religion and the synagog, to the religion of the synagog.

The first essential is an abiding faith in the necessity and utility of religious belief and moral practice. Without the guidance of a faith that cannot be shaken, man is bound to be tossed about aimlessly, as over uncharted seas. His intellectual development does not necessarily destroy his religious spirit. There is no underlying inconsistency between the growth of rationalistic endeavor and the intensification of religious devotion. Those who persist in discovering such incompatibility draw their conclusions, I am inclined to believe, from a superficial and untrue diagnosis—from a confused analysis of the essential functions of religion. On the contrary, the religion of the intellectually endowed is enriched and ennobled by the keenness of their vision, by the depth

of their sympathies, by the fullness of their experience. The simple, naive beliefs of the child, and of the primitive races, become divinely transformed in the man and in the highly developed race of the modern day. The content of religious belief becomes diversified; the forms of religious practice become refined. Only half-knowledge leads to skepticism; and positive denial of divine purpose is based upon lack of understanding, where understanding is most difficult and most worth while. Many a personal tragedy is to be found in the wrecking of religious belief on the shoals of intellectual dilettantism. In the end, but all too late in many instances, the compelling force of spiritual truth permeates the soul starved by sterile outlook, and with disillusionment comes a recognition that science and philosophy and art and literature and social organization are all grounded in a profound, if unconscious, faith in the ultimate destiny of humanity, and that they reach their fulfilment, if you please, in a complete appreciation of the moral structure of the universe.

And for the Jew faith in God must be accompanied by faith in himself. He must know the Jewish character and the story of his people, and his loyalty to both must be nourished and maintained. The future of Judaism is dependent upon the future of the Jewish people. You cannot serve Judaism and at the same time be ashamed of your Jewishness. To deny one's Jewishness, or to acknowledge it in apologetic, half-hearted fashion, is to stifle the freedom of the human spirit, the most precious possession that man can enjoy. There can be no real self-expression without such spiritual freedom. Wealth and social standing, power and position, are but mere baubles as compared with unfettered self-respect. Both our own self-interest and our duty to humanity demand that we be true to ourselves. We must be Jews—frankly, gladly, naturally. The future of the synagog depends upon it; the destiny of the Jewish people, secular as well as religious, hangs in the balance.

The problem of the synagog is the problem of religion as such; and the problem of religion is part and parcel of the storm and stress of the times, in all fields of human ac-

tivity. We are prone to point to the critical character of these great days, to the transitional character of the period through which we are passing, in condonation of the shortcomings of religious influence. But the defense is not altogether convincing. Every period is in a real sense a critical period, a time of transition. Life is infinitely complex, our ideals are constantly changing, social institutions are surely though gradually being transformed, and only through eternal vigilance can the achievements of the past be conserved and the promise of the future be fulfilled. There is unending flux, universal unrest, perpetual transition. It is generally recognized that religion fails to exercise upon the lives of the men and women of today the vital influence which we have a right to expect from an institution so deeply grounded in the structure of human aspiration and the events of human experience. The results are unsatisfying; they show themselves but feebly in the growth of individual rectitude and the development of national character. But these difficulties are not peculiar to religion. Our political democracy has not altogether cleansed the community of arbitrary power and the dominance of special interests. The equality of opportunity upon which we pride ourselves has not eradicated the processes of exploitation, nor has it brought peace and stability in our industrial relationships. Our remarkable educational structure does not always produce educated men and women. Many of the ills of the present day can be traced, in large measure, to defects in our educational system. Knowledge of things without knowledge of life, the subordination of character-building and fact-gathering, the glorification of vocational training unaccompanied by an understanding of the complexities of the modern economic order and unleavened by the influence of social vision—educational characteristics such as these have made the leadership of even our university-trained men, in all too many instances, entirely barren of human achievement. Religion, too, in the words of the street, has "fallen down". And the plight of Judaism is the plight of religion. What is the fundamental source of the difficulty? To what factors may the failure of

Judaism to function effectively in our modern life be attributed?

In the first place, may I venture to suggest that the problem of Judaism is not primarily the problem of the unsynagoged. From time immemorial the Jewish people have been imbued with a passion for righteousness which found its source in deep-rooted religious conviction. The Jewish genius for religion—eloquently articulated in an unparalleled literature and heroically exemplified through centuries of suffering and sacrifice—is not an artificial, acquired capacity; it is an outpouring of the Jewish spirit, an inevitable manifestation of the Jewish character. If the synagog of today will but provide a genuine outlet for this irrepressible religious yearning, the number of the unsynagoged will dwindle to the vanishing point. There is little danger that the Jew who retains his religious spirit will seek solace elsewhere than in the synagog. The vital strength of our historic tradition and the cementing influence of our age-long martyrdom can safely be relied upon to avert the destruction of Judaism from without. The danger lies within our own fold; the sources of disintegration are to be found within ourselves. When the Judaism of the synagog ceases to satisfy the religious spirit, it ceases to function as a living faith. The number of its adherents decreases, the influence of its teachings vanishes. So the synagog must look within itself if it would explain adequately the causes of such threatening developments. For if it but nurture the synagoged effectively, its vitality will endure, its influence will grow, and the problem of the unsynagoged will solve itself. The primary danger, then, springs from the ever-mounting numbers of the unreligious, both within and without organized religious institutions, rather than from the constantly increasing body of the unsynagoged. The alarm should be directed at the drift from religion rather than at the drift from the synagog. The difficulties of Judaism are but a reflection of the growing impotence of the religious appeal.

In part, the grave situation of the present hour is due to certain widespread misconceptions concerning the nature and

functions of moral and religious ideals. There is a demoralizing over-emphasis of the importance of intellectual factors in the march of human progress. Thomas Buckle's trenchant chapters on the history of civilization first endowed the conception with the weight of a quasi-logical foundation. He insists that the primary moral ideas have been the heritage of mankind from time immemorial; that the cycle of centuries has added very little by way of basic moral concept to the storehouse of the world's ethical knowledge; that it necessarily follows, therefore, that the growth of civilization has depended, and must inevitably depend, upon intellectual progress. He seems to have forgotten that the birth of moral ideas is one thing and that their acceptance and spread is quite another; that the formulation of lofty moral principles does not necessarily result in their translation into concrete human arrangements; that the goal of moral and religious effort is not definitively attained through the mere enunciation of great ethical truths. The doctrine that the life of reason finds its natural expression in human selfishness has proved equally paralyzing to the cause of religion. Benjamin Kidd, in his masterly study of social evolution, propounded the plausible doctrine that religion provides an ultra-rational sanction for human conduct. Rational human conduct, then, is motivated solely by self-interest, unleavened by moral purpose and uninfluenced by moral ends. Such a premise makes of religion a crafty device, calculatingly directed to the attainment of irrational, though often desirable, results. Religious institutions, in the face of such an interpretation of man's nature, take on the character of a wily snare for the naive, the simple-minded, the intellectually obtuse, the worldly inexperienced, and for the large mass of mankind which willingly lends itself to the fulfillment of the "rational" purposes of unscrupulous leadership. The facts of human history belie at every turn both the assumption and the conclusions drawn therefrom. It is a feeble and futile rationalism which is devoid of moral content. Consciousness of kind and social sympathy are among the most elemental attributes of rational living. Subordination of self and sub-

mission to sacrifice are spontaneous as well as common phenomena. Faith in divine guidance and confidence in human destiny extend the horizon of man's intellectual outlook and constitute the natural mainsprings of enlightened human conduct. The great war has confirmed these truths for all time. This tragedy of the ages might have been averted, if the unparallelled material progress of the last century, based upon remarkable intellectual advancement, had been accompanied by an equal growth of moral responsibility. In the actual prosecution of the conflict the human character was lifted to unscaled heights of nobility, forgetful of immediate ends, uninfluenced by "rational" considerations. And in the aftermath we may observe, in spite of the unremitting efforts of those who cannot or will not see the dawn of the new day, an intensification of moral fervor and a deepening of religious spirit.

But Judaism has suffered from specific shortcomings of the synagog as well as from universal religious misconceptions. Judaism has never been a religion of mere otherworldliness; it has ever recognized that religion divorced from life is an impotent factor in the moulding of human destiny. In the philosophy of Judaism, creed and deed have always been insistently and rightfully identified. But latterly there has been a menacing trend toward the opposite extreme. The synagog has manifested too exclusive a concern for the secular; it has allowed itself, in too many instances, to abdicate its essential religious functions. Life without religion is as colorless a content for a vital faith as religion without life is futile. There are many agencies consecrated to the betterment of human existence; the synagog must provide a religious leverage, or it ceases to afford a distinctive solace for the perplexities of the times. The synagog's contribution toward the accommodation of social, economic, and political conflict must spring from, and be colored by, its uncompromising faith in the eternity of the Supreme Being, in the infinite possibilities of the human family, in the indestructibility of the moral order. Unless the message of the synagog is grounded in such religious truth, the layman will inevitably

turn from it. He will find in its preachments no note more compelling than the voice of the school or the trade union or the civic forum or the patriotic society; and he will come to look upon its existence as a mere historic survival, well-intentioned, perhaps, and sincere, but tilling no field it can rightfully call its own, and performing no service that may not be the better performed by such agencies as have been specifically called into being to meet the innumerable complex problems of the day. First and foremost, the synagog must serve as a fountain of religious inspiration if it would function effectively.

In subordinating the sacred to the secular, the synagog has unwittingly compromised with the market-place, accepting many of its ideals, and yielding to its standards of achievement. The widespread itching for formal, nominal, numerical success is distinctly unlovely—especially in the house of God and among the priests of the people. The establishment of numerous congregations, with large memberships, housed in beautiful temples, generously supported, serving as busy centers of social, philanthropic, literary, dramatic, and musical activity does not, and cannot, measure the essential religious influence of the synagog. Such a conception of the function of the synagog but lends a cloak of respectability to those who are totally devoid of divine faith and are without the moral courage to join the ranks of the unsynagoged. It leads, also, to an over-emphasis of the institutional value of religion. Each is willing to accept religion as an excellent outlet and restraint "for the other fellow". The religious education of the individual is submerged. The religious appeal of the synagog becomes abortive. Machinery of organization is multiplied without end, but the human material to which the synagog ministers remains without the orbit of its most potent influence. The glories of Judaism are sung lustily, but the meaning of Judaism is a thing foreign and of no vital significance. Such developments are threatening; they present an outlook which is barren and fraught with danger.

The synagog must return to religion—to an abiding faith

in God and man as the fundament of all human aspirations and all human activities; it must return to personal religion—to the spiritual ennoblement of the individual as the indispensable condition of human progress; it must rehabilitate unflinching loyalty to the Jewish character and abounding faith in the destiny of the Jewish people. Then Judaism will flourish, and the heritage of our fathers will endure to the end of time.

G

SURVEY OF JEWISH RELIGIOUS CONDITIONS

HOW HAS IMMIGRATION AFFECTED THE RELIGIOUS SITUATION?

MORRIS S. LAZARON.

A clear understanding of the situation as implied in this question is necessary before American Jewry can intelligently and collectively work out its problem of reconstruction. We do not know—except in general—just what effect on American Jewish life the immigrant has had. Vague ideas, indefinite opinions, more or less rooted in prejudices; generalizations based upon the experience of the individual with a few immigrant Jews—with these we are very familiar. No authoritative attempt has thus far been made which will throw light upon our most serious problem. The task is enormous. Nothing less than an authoritative survey, conducted by competent people in the great centers and among typical outlying sections, a survey during which the record of at least 10,000 families shall have been studied, is necessary. This survey will take organization, money and time. We cannot prescribe the cure until the diagnosis is complete. And unless the diagnosis is made, the patient, suffering from a very virulent disease—acute anaemia, a reduction of the red blood corpuscles—may die on their hands while the doctors disagree.

This paper is but a very modest attempt. It is a study of a typical section of East Baltimore, a house-to-house survey of which was made by a number of Johns Hopkins students, together with the members of the Madison Avenue Temple

Club, an organization of young men and women connected with my congregation. The greatest credit is due these young people, most of whom are students at our local colleges or at work, and the canvass had to be made for the most part at night.

THE INTERCHURCH WORLD FEDERATION.

It is interesting to note that the survey was made in co-operation with the Interchurch World Movement which conducted a survey of Baltimore at the same time. The co-operation of the writer of this paper was asked by the officials of the movement in Baltimore. He was requested to lend his help in solving the problem of East Baltimore. Our Christian friends realized that they would have difficulty in getting information in these neighborhoods. We were asked to take complete charge of the East Baltimore survey; to choose Jewish young men and women as supervisors and visitors.

The card used by the Interchurch World Federation did not contain the information which we as Jews are particularly anxious to have, therefore the writer, together with Mr. Louis Levin, Secretary of the Federated Jewish Charities, Doctor Israel Efros, President of the Baltimore Hebrew College, and Mr. Jess Perlman, then Director of the Jewish Educational Alliance, worked out a Jewish household card (attached A; workers' instruction sheet B), which was printed by the Interchurch World Federation at its expense and used in the survey of the Jewish households by our enumerators. I desire to make this very clear because of the accusation that the survey data would be used as a basis for Christian propaganda among Jews; an accusation which, so far as Baltimore is concerned, is unjust, and without any foundation other than an unworthy suspicion. I have no reason to doubt the sincerity of these men or to question their motives. Every Jewish card was turned over to me. Our Jewish enumerators used the regular household card in Christian families and turned them over to the Federation office. The men who furthered the work of the Federation

in Baltimore represent the highest type of our disinterested citizenship. Had it not been for the hearty and unselfish co-operation of the Interchurch World Federation in Baltimore, the basic material for this study, which I trust may throw some light upon our problem, never could have been obtained.

THE SURVEY.

This survey represents a study of 1,854 individuals, taken from a typical neighborhood in East Baltimore—1,019 adults, 169 young men and women from 16 to 24 years, working sons and daughters of immigrants, and 566 children between 6 and 16 years.

INFORMATION OBTAINED FROM CARD.

The information desired was of necessity personal, and it was with no little trepidation that the results were awaited. It is interesting to note that only a scattered few refused to answer. In most cases the visitors were welcomed cordially.

The length of stay in the country brings out the relation between residence here and affiliation. The questions concerning Jewish and secular education were asked to find out if there be any relation between lack of Jewish education and no affiliation, or, between secular education and no affiliation. The question concerning *Kashruth* was asked directly. An effort was made to find out the extent of Sabbath observance. The information obtained is reliable. Two questions were asked: How many days a week do you work, and do you work on Sunday? If the answers were five days a week and not on Sunday, it was reasonable to suppose—provided the rest of the data was congenial to the supposition—that that individual kept the Sabbath. If the answers were six days and not on Sunday, the presumption was obvious that the individual did not keep the Sabbath. It was desirable to get at enough material upon which to measure the extent of the unsynagoged. The card contained four questions which I believe bring out this information: Do you attend regularly?—which implied Sabbath after Sabbath; Do you attend *irregularly* (i. e., only on festivals and holidays)

for *Kaddish,* etc.? Are you definitely affiliated? (pay regular contribution to *Minyan* or congregation); Are you unaffiliated? (i. e., no Jewish religious contact at all).

The attempt was made also to find out what had been done with the children. Were they given any Jewish education? Have they kept *Kosher, Shabbas* or affiliated as they grow to manhood and womanhood in this country? A question on intermarriage was inserted.

The following charts contain the results of this information:

THE GENERAL RESULT OF THE SURVEY.

The general results of the survey are shown here. The subjects are grouped into periods of ten years; the first column, representing the number of immigrants studied who came here between 1910 and 1920; the second column, those between 1900 and 1910; the last column covering a period of 15 years, between 1885 and 1900. The largest number of the groups studied came between 1900 and 1910, which follows naturally the trend of immigration, highest between those years. The data in secular education confirms our present knowledge. That of the total number considered 30 per cent only had received secular education; 70 per cent had none. Of Jewish education, the older immigration seems to make the best showing; there is a difference of 20 per cent between the number of the early immigrants Jewishly educated and those of the latter decade. Of 179 individuals studied, 141 had Jewish education and 38 had none; first period, between 1885 and 1900, representing 79 per cent educated and 21 not. In the last period, 1910 to 1920, of 123 studied, 72 had received Jewish education and 51 had none—58 per cent receiving and 42 per cent not (the average being 68 per cent Jewishly educated and 32 per cent not).

The story seems to be even a sadder one as we examine the figures on affiliation. 60 per cent of the period 1885-1900 were affiliated, 40 per cent were not. In the last two decades a drop was made, so great that the positions are reversed, and we find 38 per cent affiliated and 62 per cent unaffil-

iated. These figures refer only to those whom our visitors found utterly estranged from the synagog. The average for the three periods is only slightly better—45 per cent affiliated and 55 per cent not. If the same proportion obtains, and there is every season to suppose that it does, when we compare the chart on growth of synagogs in Baltimore, it means that one-half of the Jewish population of America is drifting.

The next study is based upon the question of attendance at synagog services. Here again the same distressing situation obtains, although the percentage of regular attendance shows a small increase, from 40 to 46 per cent; the non-attendance a decrease from 60 to 54 per cent, and the average nearly even.

The *Kosher* study is interesting. Of 500 individuals, 442 said they keep *Kosher,* 58 did not, 88 per cent and 12 per cent respectively. But one should accept with a certain reservation the affirmative answers. The question is embarrassing; others around may have influenced the answer. At least the 12 per cent is undoubted. [There is only a slight decrease in the number of those keeping *Kosher,* 3 per cent difference in the last decade; although in the hurried migration of the second decade, 1900 to 1910, the number fell to 81½ per cent.]

The replies on the Sabbath question are to be expected. The percentage of Sabbath observance is becoming smaller and smaller. Beginning with 47½ per cent in the older immigration, it dropped to 27 per cent in the second decade and rose to 29 per cent between 1910 and 1920. 52½ per cent of the years 1885-1900 did not keep the Sabbath; 71 per cent of the decade 1910-1920; the average is 36 per cent Sabbath observers and 64 per cent do not observe the Sabbath. A negligible few refused to answer.

The data obtained on Jewish education of children but repeats the same story of attrition and disintegration. The line of percentage of children Jewishly educated is dropping; from 40 per cent in the first period to 30 per cent in the last decade, 70 per cent being untouched by Jewish edu-

cation. [Out of the 66 children studied, but 20 have received Jewish instruction and 46 had none.] Of the total 566 children, only 196 had attended *Cheder* or Talmud Torah or had received private instruction, and 370 had received no Jewish education.

The study in intermarriage reveals a troubling increase in the second period, which maintained itself in the last decade —the rise from one-half per cent to two per cent. This is larger than the census conducted in New York in 1904 for clerical purposes, which showed "that there are 85 mixed marriages to 8,627 Jewish marriages in New York, or less than one per cent." (Ruppin, *Jews of Today,* page 163.)

SPECIAL STUDIES BASED ON SURVEY.

Certain special studies based upon the information secured in the survey would be of interest. It is understood that this survey of almost 2,000 individuals was made by Jews in a typical Jewish immigrant neighborhood, and we start with the premise that the results there obtained are indicative of the general Baltimore situation

POPULATION—AFFILIATION—SABBATH OBSERVANCE.

According to the American Jewish Yearbook, Baltimore's Jewish population in 1900 was 24,000; in 1903, 26,500; in 1907, 41,000; in 1910, 46,500; in 1912, 50,000, and in 1918, 60,000. Accepting these estimates, and applying the percentages obtained in our survey of the immigrant neighborhood to the whole Jewish population of Baltimore for the ten year periods, we are enabled to estimate the probable number of affiliated, regular attendants, irregular attendants and unaffiliated. That is, in the first decade 60 per cent were affiliated; in an estimated population of 24,000, 14,400 Jews in Baltimore were affiliated in 1900 and 10,000 unaffiliated. In 1910, the estimated population was 46,500, of whom, applying the percentage shown in our survey, only 38 per cent were affiliated (17,670), and 62 per cent unaffiliated (28,830). The same proportion obtains in 1918, showing 37,200 unaffiliated and 22,800 affiliated. In the same way the lines show the

observance and non-observance of the Sabbath. In 1900, of the population of 24,400, 47½ per cent were Sabbath observers—that is, 11,400—and 52½ per cent were not Sabbath observers, 12,600 in number; in 1910, 11,555, or 27 per cent observed Sabbath, and 33,945, or 73 per cent, did not observe Sabbath; in 1918, 17,400, or 29 per cent observed the Sabbath and 42,600, or 71 per cent do not observe Sabbath. It is quite interesting to note how closely the line of Sabbath observance follows the line of affiliation and the line of Sabbath non-observance follows the line of non-affiliation.

EDUCATION.

This chart is a study of the educational background of the immigrant. The lines represent those who have had Jewish education, who have had no Jewish education, the number having secular education and those having no secular education. The lines show that an increasing proportion is enjoying the advantages of secular education, whereas simultaneously the Jewishly uneducated are increasing.

JEWISH EDUCATION AND AFFILIATION.

On these charts an attempt is made to study the relation, if any, between Jewish education and affiliation. The lines would seem to indicate a very definite relation; that is, that the man who has had Jewish education is more likely to become affiliated than he who has had none. The lines of affiliation and Jewish education more nearly parallel each other; those of no education and no affiliation approximate each other. [At the base of Chart 6 is the line of intermarriage, the percentage for 1918, 2 per cent, would show 1,200 intermarriages among 60,000 Jews.]

THE RELATION OF EDUCATION TO AFFILIATION.

An attempt is made here to find out more definitely the relation between educational background and religious affiliation. In a study of 315 Jews who had Jewish education, 154, or 51 per cent were affiliated; 161, or 49 per cent were not affiliated. Of 147 who had no Jewish education 70, or 48

per cent were affiliated, and 77, or 52 per cent were unaffiliated. Of 137 who had both Jewish and secular education, 63, or 46 per cent were affiliated, and 74, or 54 per cent were unaffiliated. There is but a slight variation in all these studies, showing, I would believe, that the factor of Jewish education, even when combined with secular education, is rather potent in retaining Jewish loyalty. This is more than borne out by the results of the study of 25 Jews who had had no Jewish education, but who had had secular education; only 6, or 24 per cent were affiliated and 19, or 76 per cent were unaffiliated. The wide divergence in the figures would make plausible the presumption that Jewish education is the stabilizing element in the situation.

EDUCATION OF PARENTS AND CHILDREN.

This is more than confirmed in our study of 191 children to find out the relation of Jewish education of parents to Jewish education of children. Of 126 children whose parents had Jewish education, 78, or 62 per cent were given Jewish education, and 48, or 38 per cent were not given any Jewish education. Of 65 children whose parents had had no Jewish education, only 20, or 46 per cent were given Jewish education, and 35, or 54 per cent were given none.

IMMIGRANT CHILDREN AT WORK.

This is a study of 169 children of immigrants, whose ages range from 16 to 24 years and who are at work. 131 had received a Jewish education, 38 had not. 119 considered themselves as unaffiliated, and only 17 as affiliated. 33 attended regularly, 88 declared they did not keep *Kosher,* and 81 observed it. 21 kept *Shabbas,* that is, 13 per cent, and 148, 87 per cent, did not.

CONGREGATIONS IN BALTIMORE.

Here is shown the number of congregations in Baltimore from 1899 to 1918. The statistical data for this study has been gathered from the American Jewish Yearbook. It is clearly evident, with 27 congregations in 1899, having a total

affiliation of 2,078 in a population of 23,300, that 42 congregations in 1918 with a total affiliation of 3,100 in a population of 60,000 are totally inadequate.

GENERAL DISCUSSION.

But this study is something more than an enumeration of statistics and percentages. These figures live for us. They tell a vibrant story of the lives of human beings, our brethren. They are the cold record of unnumbered hearts that thrill and joy, that anguish and despair. They tell a chapter in the story of a great people; they describe an awful experience in the life of that people, our people; its flight from tyranny; its attempt to adapt itself to a new and different environment. They are the record of a heart-breaking effort to remain loyal to their heritage in the maelstrom of an environment which they did not understand, which had small patience with them and less understanding of them. But the tale is not yet ended. It is with us, whether it shall be called a tragedy or an epic, a glorious self-fulfillment or a hateful treachery.

We must reckon with the two conceptions of Jewish life that are struggling to realize themselves here in America. The one Orthodox—old-world Judaism; the other, Reform Judaism. The consistent orthodoxy which most immigrant Jews bring with them is a definite, clear-cut system of religious habits and ceremonial, touching every aspect of life with a conscious aim and purpose of sanctifying that life. The definiteness of its requirements is its strength and its weakness. It finds itself sadly out of tune with the spirit of the times, vibrating on another plane than the environment round about it, the joy of a few, the object of indifference by many, the despair of thousands.

On the other hand, the early Reform Judaism, its principles clearly enunciated by its leaders and accepted by thousands, set itself to the task of organization. Congregations of the liberal faith grew up all over the land and splendid accomplishments of conservation were achieved. But the first struggles with Orthodoxy were done; several decades

passed; and we now find wanting in the ranks of Reform Judaism that fire and enthusiasm which compel loyalty; that definiteness of message and obligation which is necessary to hold the average layman. We discover, too, the absence of a generally accepted statement of principles, based upon our reform tradition and called into being by the revelations of these tragic last five years. We need a statement of principles which shall take cognizance of Reform Judaism not only as an American movement, but Reform Judaism as related to world Judaism, and the problems of the Jew as a people. American reform found itself tragically divorced from the overwhelming content and bias of Jewish thought. And even more pathetic is this: In a time when all the religious groups have taken the social problems of the day as a solemn challenge, and have stated their platform of social reconstruction, we, the descendants of the Prophets, the greatest social reformers of all times, have been pathetically silent, and have contributed nothing as an organized group from the rich treasure of our inheritance to the solution of the economic and social problems of our times.

Here then are the two opposing groups.

Before the war some attempts had been made to organize the elements of Jewry—to weld the conflicting factions into a self-conscious unit; the New York Kehillah is the most interesting example of this movement. But American Jewry remained divided for the most part into these two groups, having little in common, eyeing each other with more of suspicion than sympathy, yet suffering together the burden of Jewry.

The holocaust of misery which the war visited upon the middle and southeastern European Jews marks the turning point. These many thousands of immigrants whose friends, parents and loved ones were in Poland and Galicia and Roumania and Russia, heard the mighty wail of anguish from across the waters. These immigrant brothers of ours were closer to the tragedy; they had witnessed its earlier scenes. They who before were inarticulate, whose tongues were stilled and whose voices were silent, now became vocal. They

organized. They spoke. They knew what they wanted. And for the first time in almost 50 years American Israel was brought to self-consciousness and an attempt at unity before a common awful necessity.

The recognition of power which their numbers gave them is very clearly understood by the immigrant Jews. Nor will they be willing quickly and without struggle to relinquish that power. The question is one of organization, and involves the problem of the relation between the groups. The immigrant group can speak for itself only, and no one will challenge its right so to do. The older resident group, for the most part the Reform group, must and will continue its distinctive organizations, institutions and program. But one will inevitably influence the other, and the only solution is an open-minded cooperativeness, based upon a mutual respect and understanding and a consciousness of fundamental identity of purpose.

It will be seen from this, however, that the situation holds potentialities of benefit and of hurt, of blessing and of danger.

The immigrant Jew has unquestionably deepened the self-consciousness of the American Jew; has made him more thoughtful of his people's problems, prouder of his heritage; the necessity to understand his immigrant brother and his background has increased his knowledge of Jewish affairs; it has broadened his Jewish sympathies. The immigrant Jew has roused the older Jewish residents out of their smug complacency into a consciousness that all's not well in the Reform Jewish camp. His unsparing and not always unjust criticism has stimulated us to self-examination, and out of this introspection we have come more frankly to recognize our failings. We have come to see that the great failure of Reform Judaism is the inadequacy of its system of Jewish education. The immigrant Jew has made us realize that the lack of understanding of our history, our literature, our hopes and our ideals, the lack of contact with the great stream of Jewish life, has caused the indifference among us; has cooled that Jewish enthusiasm which, if the knowledge

of our message, if the appreciation of our purpose were present, would charge American Jewry with a new vitality. Undoubtedly this vast influx of new Jewish blood, new Jewish enthusiasm which the immigrant Jew especially these last five years has exhibited, has given new life to us, has deepened our Jewish consciousness, and has caused us to set higher goals before us. The heated emotions, the exhausting discussions, the sores and the struggles shall redound to our benefit. We must not let them go till they have blessed us. It may be that under the impelling stimulus of the new inspiration we shall be moved to work out a broader program of Jewish activity in America; we shall once more fill our synagogs with enthusiastic congregations of men and women, to whom, to be a Jew, is the most priceless privilege which life has given them; we shall serve not only ourselves and our cause, but the great Republic to which we give our hearts and souls and lives.

On the other hand, there are grave dangers, especially for the Reform Jewish camp. We must not be swept from our moorings by the imponderable power of overwhelming numbers. The influence of the immigrant Jew is cast definitely in the scale of exclusiveness, clannishness. Such institutions as the Jewish Parochial Schools, or the tendency to inject into our American political system European conceptions of group rights and minority privileges, must be combated with all our influence and all our power. Because our persecuted brothers come from countries where national rights are recognized is no reason why we should encourage the importation of any such foreign conceptions here—and I say this believing, at the same time, that in those countries where such rights are granted to other peoples, our people should possess them.

Nor should we content ourselves with the mere reintroduction of certain things which we have long since discarded. To reintroduce a ceremony, under the urge of an emotional enthusiasm is not consistent with the character of reform. It spells reaction. Rather we should employ this rebirth of Jewish feeling to translate the old values for the new life;

to create, if necessary, new ceremonies which grow out of the soul of the American Jew and represent for him the harmonization of his two ideals—Judaism and Americanism.

THE PROBLEM OF THE YOUNG PEOPLE.

The greatest task which this study reveals is the problem of the younger people among our immigrant population. The attitude of the older generation is easily understood. They seek refuge in the authority of the past; they dig back to origins and attempt to assert themselves by a futile clinging to the old, in the endeavor to stay the flood that is sweeping away their offspring.

One example will illustrate this point clearly. A desire was expressed by some of the young men and women of the Jewish Educational Alliance in Baltimore that Friday evening services be held. The cooperation of the local Reform rabbis was secured, and I was asked to conduct the first service. Our cantor and several members of our choir assisted. The sermon was an appeal for Jewish loyalty. The congregation consisted of about 250 young people 15 years and older. Almost immediately the storm broke. A protest meeting was called by the rabbis of the downtown community, at which resolutions were passed condemning the Friday evening gatherings at the Alliance, and the threat announced that if they were not discontinued every effort would be made to boycott the Alliance. The Orthodox rabbis believed that the affair was *Ḥukoth Hagoyim,* and an attempt to propagandize for reform, and the whole East Baltimore section was aroused to belligerency. We did not desire to wreck the Alliance on the rock of Sinai, and so the movement died a-borning.

This uncompromising attitude, as much as the disintegrating influences of the struggles to readjust themselves, is the cause of the greatest number of the unsynagoged among our immigrant brethren. Despairing of any real observance of the faith as they have learned and preached it, gripped in the tyranny of the economic machine, knowing no other interpretation of Judaism—for, from the beginning, the liberal

viewpoint had been pictured to them as shameful heresy—they break completely with the past. Rejoicing in the untrammeled freedom of the new land, they cast aside, with the shackles of their old political tyranny, the restraining tenets and practices of the only Judaism they know. They cut the roots and would start anew. And this is the tragedy of the immigrant Jew—and let us not mistake, our tragedy, too—for the position of American Jewry can never be stronger than the regard in which the least of our brethren is held. The people to whom traditions were sacred and the spirit of law and obedience to discipline were the highest imperatives in life, shows a tragic disregard for law, fills the courts of our crowded centers with transgressors and the papers with Jewish names associated with crime.

It is evident that something should be done. The non-Jew will not distinguish between Jew and Jew, between uptown and downtown Jew, between Reform and Orthodox Jew, between immigrant and older resident. We cannot stand aloof in complacent superiority, announce that we are different, and expect the odium to pass us by. The consequences are equally dangerous for us as for them. We should and must come to realize that this problem of the immigrant Jew is our problem. To separate ourselves and let things take their course is to sail into trouble with our eyes open. Our fellow-citizens expect us to take care of our own; the pledge was given 265 years ago when first our forefathers landed on these shores. We must keep that pledge, not only for our happiness and the security of our children, but for the sake of the good name of the Jew and because we would do our duty as American citizens.

I do not believe we have given the immigrant in our midst the sort of welcome which he needed. We have organized our great philanthropies and generous has been the response of the older residents. But for the most part we have thrown him into the stream of American life and left him to swim for himself. The Jewish immigrant needed by his nature, craved from his soul, something more than a full stomach. The terrible pressure of economic life, together

with his natural desire to be with his fellow-countrymen forced him into the crowded sections of our cities, there to live or die. We expected the natural laws of adjustment to Americanize him. And America, great and vibrant being that she is, engulfed him in the maelstrom. In very short time he learned the superficialties of American life, the ways of politics, the veneers of the American spirit, and when he had fulfilled the allotted time he became a citizen—BUT WITHOUT EVER KNOWING SPIRITUALLY THE LAND OF HIS ADOPTION. We became annoyed when he did not dress and talk and think like us. We became alarmed when he cut loose from his past entirely. At the same time, we took no care to maintain within him the spiritual values of his old life and to appropriate those values to strengthen, enrich, beautify and stabilize our American and our Jewish life. And we are paying the price in vast numbers of unsynagoged, in economic discontent, in broken family morals, in disloyalty, disintegration and crime.

But it is not too late. If we approach the problem without prejudice, but with sympathy and statesmanship, we can utilize the vast fund of Jewish loyalty, latent among our unsynagoged Jews; we can bind them to the banner of the children of Israel. The spark is there, we must not let it die out; the life is there, we must not let it be crushed out. But we must have breadth and vision enough to dispel any conviction we may have that the renewal of their Jewish consciousness will necessarily follow our particular conception of Judaism. No matter how sincerely we may be convinced that the reform interpretation of Judaism is most consonant with the American spirit, we must not believe that we can solve the problem in our own way alone. We, too,—we Reform Jews—have our own problem of the indifferent, unattached, unsynagoged, and the point is quite vulnerable. However, so far as the immigrant situation is concerned, we must, as Reform Jews and as Americans, accept the position that nothing can be done without a consideration of the immigrant's point of view; his religious, social and economic prejudices that are essential factors in the situation. What-

ever work is undertaken should be done with broad sympathy for the general Jewish position, and without partisanship, with the aim of establishing the essential conscious unity of American Israel, with the passion that America shall be blessed through us as we have been blessed by America.

My experience with the children of the immigrant fills me with a great hopefulness, encourages in me the conviction that the inspiration we bring to them will kindle the flame of a new Jewish devotion in their hearts. The fact that the Jewish Educational Alliance group desired a service is significant. During the last winter in Baltimore, a movement to organize a Young Women's Hebrew Association was initiated by a dozen young women, some themselves immigrants, all daughters of immigrants. Their campaign at the end of a month and a half showed a membership of over 800. This organization, which meets at our synagog until they can secure their own home, conducts classes of all kinds; many of them have joined the young people's organization of our temple, a group of almost 300 young men and women between the ages of 18 and 25 which meets with me every Sunday morning. Thirty of them have become affiliated with the congregation. One, the son of an immigrant in East Baltimore, a young man 24 years old, a Hopkins student, in his junior year, told me that this association with the reform synagog had brought him back to the faith of his fathers. "I never realized that my Judaism could be like this or mean so much to me in my daily life," he told me. And he is a type whose numbers are legion. They are all around us—waiting—waiting for the hand of fellowship, yearning for the spiritual impetus of a vital, liberal, living faith.

I have found a latent idealism among most of the immigrants and children of the immigrant, which expresses itself in other than Jewish ways simply because it has never been given opportunity to realize itself Jewishly. Through these many weary centuries of oppression all this idealism has been repressed, choked down. But it has accumulated in the Jewish heart and soul, and all this restrained but stored-up energy and spiritual passion are ready to break through into

the present and flow into the stream of American Jewish life, enriching and glorifying America and Jewish life in America. This idealism, rooted in the genius of the Jew, can best express itself after its own kind—in a Jewish way. These our brethren can best serve the country as citizens if they serve it as Jews. It is our duty as Jews to capture this clan—to organize and direct it; to give it the means for conscious realization; it is our duty as American Jews to see to it that our household is well organized—that our children contribute their full share to the stabilization of American life.

RECOMMENDATIONS.

In conclusion, I desire to make several suggestions which may perhaps be a step forward in the solution of the problem.

1. In order that we may know definitely the exact situation, it would seem necessary that a survey be made. This survey might be undertaken by the Union of American Hebrew Congregations in several of the larger cities and in some of the less populated typical sections. The complete cooperation of every Jewish agency should be enlisted, such as the United Synagog of America, the Zionist Organization and the social and philanthropic agencies. If the Union of American Hebrew Congregations undertakes it alone, it is doomed to failure from the beginning; not that there are lacking the vision and consecration, but because of the barrier of suspicion and antagonism between the two groups of American Jewry. We must start out with a program so broad that no Jewish group, institution, organization and party shall dare remain outside; a program whose incentive is Jewish rehabilitation, Jewish conservation in America; a platform whose basic plank shall be: Save the Jew for Judaism!

As the first practical step in the achievement of this projected survey, I would suggest that the Committee of the Conference on Cooperation with the Union, or a special com-

mittee, if it be deemed wiser, work out a definite plan for the conduct of the survey, and present it at the next meeting of the Executive Council of the Union.

2. An especial and solemn obligation, I believe, rests upon our wealthier congregations in the larger centers. The movement to establish religious schools and Jewish educational and spiritual centers in the crowded sections should be, not as at present, a more or less unessential corollary to the Reform synagog activities, but should be raised to a place of highest importance. There are only two ways in which this broad educational movement can be conducted: One, to go into the crowded sections, definitely announcing our high purpose and, at the same time, stating equally as emphatically that we come as Reform Jews to redeem those whose interest and loyalty our Orthodox brethren cannot obtain and who are drifting from all Jewish affiliation. In other words, go in as propagandists; organize religious schools and hold reform services. I earnestly believe that there is a magnificent opportunity for reform Judaism among the immigrant young people, an opportunity which we may disregard at our peril, an opportunity which, however, must be handled with tact and wisdom. This method, however, may bring about the deepest ill-feeling and widen a breach already opened; it is not inconceivable that it would be the cause of a definite schism in our ranks.

The second method is this: Organize such schools and centers, but abandon the platform of the propagandist for reform, and give the children of the immigrant such education as they are prepared to receive, without compromising, of course, either our reform principles or neglecting to apply in the instruction the accepted data of modern pedagogy and child psychology. This means, for example, to put my thought in concrete form, that in such communities where the transition from the old-world life to the American life has not sufficiently progressed to accept Reform Judaism, the synagog services provided shall be more conservative than that of the average Reform temple. This plan conceives of the work not as propaganda for reform, but as a broad move to

conserve the Jew for Judaism. Nothing will stimulate the success of such a plan so much as the statement that these schools and centers, opened under the auspices of the Reform congregations, are not propaganda for Liberal Judaism, but that they are instituted in order that we may hold our people to the faith of their fathers. On such a platform it is possible that the hearty cooperation of the orthodox may be achieved.

I do not conceive this as an abandonment of principle, because above and higher than any particular conception of Judaism, greater than any interpretation of Judaism, of more importance than orthodox, reform or conservative Judaism is Judaism itself. Before the great calamity, the calamity of disintegration which faces them as Jews, orthodox and reform, Russian, Polish and German Jews, if true Jewish blood runs in their veins, should gather together as a mighty host. Conservation for the great Jewish cause in which we all believe; devotion to the Jewish ideals of life, the truth of which we all accept; loyalty to the God of our fathers—these things should be our consuming passion. Such a movement will clarify for Reform and Orthodox Jews their positions, will intensify their loyalty. The fire of such a movement will break down barriers of misunderstanding and prejudice and unite us as a consecrated people under the banner of the one God to the blessing of our beloved America.

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SOCIAL SERVICE AND RELIGION.

MARTIN ZIELONKA.

Fifty years ago the American Synagog was a place of prayer and a school for religious instruction; nothing more and nothing less. The rabbis of these synagogs might be interested in general community matters, but the synagog did not give them an opportunity to exemplify these broader interests within its walls.

Today a new type of synagog is to be found and also a new type of rabbi. Where an old synagog does not give opportunity for broader service, the new rabbi is struggling with an outworn medium to give expression to this newer interpretation of the duties of his office. The new rabbi may or may not equal the scholarship of the old rabbi, but he is, at the same time, an executive and administrator. The change seems almost revolutionary; it has been a gradual evolution. The synagog of the recent past has been under the influence of the church idea of religion and the use of church property. The reaction against such a conception has been gradual. It has been an unconscious return to Jewish ideas, and, revolutionary as it seems to us, it is a protest against the narrow interpretation of religion as a system of dogmas and confessions. This change has been an unconscious change, because the idea uppermost in the minds of the rabbis has not been a return to the old conception of the synagog, but a desire to meet pressing present problems. And yet how modern seems the comment of Israel Abrahams in his "Jewish Life in the Middle Ages" (chap. 1): "The synagog tended with ever-increasing rapidity to absorb and to de-

velop the social life of the community, both when the Jew enjoyed free intercourse with their neighbors of other faiths and when this intercourse was restricted to the narrowest possible bounds—throughout the Middle Ages proper—the synagog held undisputed sway in all the concerns of Jews. Nor was this absorption a new phenomenon. Already in Judea the Temple had assumed some social functions. The tendency first reveals itself amid the enthusiasm of the Maccabean revival when the Jews felt drawn to the house of prayer for social as well as for religious communion. The Temple itself became the scene of some festal gatherings which were only in a secondary sense religious in character. Political meetings were held within its precincts. Its courts resounded on occasions with cries for redress of grievances. King and rabbi alike addressed the assembled Israelites under the Colonnade, which was joined to the Temple by a bridge."

To ascertain what changes have taken place in the American synagog, your Committee on "Survey of Jewish Religious Conditions" sent out, in December, 1919, to every member of the Conference, a questionnaire containing thirty-two questions. The questionnaire is made part of this report. The replies to this first questionnaire were not satisfactory, and so a duplicate copy was sent out in January, 1920. Answers were received from the representatives of 115 congregations. When we consider that some of our members are rabbis *emeriti,* some are teachers in a theological seminary, some are social workers and some congregations have more than one rabbi, then these answers represent about 70 per cent of the possible replies. These replies represent a Temple membership of 33,603. The deductions from the questionnaire ought to be of some value, since the results are based upon the experiences of more than one-half of our active members. I wish to thank those members whose answers made possible this report. I would urge the younger men to be more prompt in answering such questions. Some of these believe they have no experiences worth enumerating, and yet such replies are valuable for what they answer and for what they

fail to consider. The most valuable results of such studies can be obtained only when every member feels it a duty to give immediate attention to the questionnaire of the Committee. We want positive and practical results; we can obtain them in a definite form in no other way. I feel, therefore, all the more indebted to those who made possible this study.

Should the American synagog supply its members and the Jewish community with nothing more than a place of prayer and religious instructions, or should it seek to interest them in many activities while emphasizing its principal historic characteristics, prayer and study? Will these added features bring them in greater numbers to the worship held within its walls? Our questionnaire sought to ascertain what synagogs have added such activities and just what these features may be. The answers proved that not all members of this Conference are ready to answer our query in the affirmative. There are some who differ fundamentally from the standpoint taken by the questionnaire.

Before considering these different views it might be well to present the views of some laymen. The nearer we reach the average layman the more representative will be their views. In the Menorah Journal of October-December, 1919, Sgt. Joel L. Miller writes on "A. E. F. Menorah in France." In this article he states: "It was the opinion of the men that only by making the synagog a community center with schools, clubs, lectures, could it hope to achieve its proper purpose as the pivot of Jewish life," and Lt. L. E. Davidson "urged the synagogs to develop their social functions, and have young men encouraged to organize athletic clubs with privilege of meeting in the synagog." It is a far cry from the A. E. F. to Texas, but in the monthly publication of a small Texas city there recently appeared the following:

> "The ordinary services of the Temple alone do not appeal to any of the young people and few of the older ones. This is not the fault of the service itself, which is probably very good, but is owing to certain conditions of our times, which are recognized by many

churches of other denominations, and are met by providing amusements and entertainments of a physical and literary character. The finest actors and entertainers of the world have never successfully played continuously at one place, yet that is what the preacher undertakes, and that is why, ordinarily, the attendance is small. You will answer that religious services are different; that we should be loyal to our religion and attend the Temple out of regard for and respect of our religion. But the fact is, we don't. It is not for lack of religious feelings, for I believe there is often in the reformed Temple more real spiritual religion among the laymen than in the pulpit. Then what is the trouble? Lack of variety and incentive in the exercises of the Temple, and failure of common interest between young and old. A community house furnishing social entertainment to one class, physical exercise to another, literary, musical or educational diversion to yet others, will bring all together in friendly, Jewish and religious association and develop a Jewish spirit which inevitably will increase interest and attendance in the Temple and a more liberal support of all Jewish activities. Here Jewish books and papers would be read and Bible and history classes organized for mutual improvement. A large majority of Jews never read a Jewish book, and fewer even saw an English Jewish Bible. This is serious, but the fault of it can be remedied by making Temple activities more than a "one man" affair, by broadening the scope of the Temple's appeal to all classes and to young people especially."

From the views of laymen let us turn to some of the replies made to the questionnaire.

CENTRAL CONFERENCE OF AMERICAN RABBIS

Section on "Social Service" of the Committee on Survey of Religious Conditions

The purpose of this *questionnaire* is to obtain from the members such statistical data as will enable the Committee to deduce certain conclusions as to the religious value of the synagog's social service and assist the Committee to appraise the religious status of the American synagog. Your cooperation by a prompt response will be appreciated. Kindly mail your replies to

RABBI MARTIN ZIELONKA,
P. O. Box 1367,
El Paso, Texas.

Rabbi.

Date.

Congregation.

City.

State.

1. How many members?
2. What is the basis of membership? Give detailed statement.
3. Does your congregation (or its constituent or affiliated organizations) maintain Bible classes? If so, state average attendance and what interest is manifested?
4. Name the constituent or affiliated organizations of your congregation.
5. Where is your temple located? In business or residence section?
6. How far is your temple from the Y. M. C. A. or Y. M. H. A.?
7. How far is your temple from the postoffice or a branch postoffice?
8. Do the majority of your members live within walking distance of your temple?
9. Do you prefer a temple in residence section or near business section?
10. Do you maintain literary circles? Their membership, attendance, work done and interest manifested?
11. Entertainments and social afternoons or evenings? When and what is their nature?
12. Dancing classes? For children? For adults? How well attended?
13. A day school? How well attended? What work is done?
14. Hebrew classes during the week? How well attended and how many classes? What work is done?
15. Other classes? What do they study?
16. Have you any library activities? Specify.
17. Any playground work? Specify. Volunteer or paid workers? If paid workers, are they full time or part time workers? If paid workers, does salary come from annual budget of the congregation? Specify method of collecting fund for salary.
18. A gymnasium? How well equipped? How popular is it? Volunteer or paid worker? If paid worker, is he on full or part time and his salary included in the budget of the temple? How many classes are conducted in the gymnasium? Tell us about the workings of the same.
19. Do you maintain lecture courses? If so, state here last lectures and subjects. Are these lectures free? If not, what fee is charged? How well attended?
20. Have you a Boy Scout organization? Tell us about it. Is its membership limited to Jewish boys? Have you any non-Jewish boys in your troop?
21. Do you engage in any philanthropic activities? Specify. Do you take up any collections for your Jewish charities or do you make any appeals for the same? Specify.
22. Do you have any luncheons? Who conducts them? What work of a religious or social nature is done at these luncheons?
23. Do you maintain any musical or art activities? Specify.
24. Do you have any visiting committees? What work do they do?

25. Who provides flowers for your altar? What do you do with these flowers? Does that have any perceptible results?
26. Do you have a public seder? Has it encouraged the people to hold the Seder in their own homes? Do you feel that you can measure or perceive any religious value from this activity?
27. What other social activity do you have? Tell all about it.
28. Is there any other social service rendered by your congregation?
29. Have you a Men's Club? What does it do? How well attended?
30. In the social service activities mentioned above, what percentage of the attendance would you class as members of your organization?
31. Do you consider attendance as a fair proof of interest or awakened religious consciousness?
32. Tell us in a general way what reaction in religion's favor there is to all the above activities. The committee would thank you for a full and frank opinion. Your opinion will be considered confidential if you so desire.

Let us quote three members:

The first says:

> "Three-fourths of the questionnaire seems to be foreign to the religious status of the American synagog. It is beyond my understanding as to what bearing dancing classes or the distance from the synagog to the postoffice, etc., etc., might have on the religious reaction of the community. I might be regarded of the old school that has no training in the appreciation of such information. But I discussed the questionnaire with rabbis of the most modern type, and of the Cincinnati H. U. C., and they spoke even in a more surprised tone about the elaborateness of this document. I beg pardon for my frankness in saying that the Committee on the Survey of Jewish Religious Conditions is missing the mark. The root of the lack of religion and lack of attendance in the synagog rests in the lack of esteem and spiritual confidence in the rabbi. The naked truth is that America has *no* rabbinate in the Jewish traditional sense. The rabbi, if he is a skilled orator, may be admired for his "effort", but the people, especially the so-called modern, have no confidence in his spiritual guidance. In fact, spiritually, the rabbi does not guide them. And the more the synagog is secularized the less spiritual influence has the rabbi upon his

people and the more will his people grow religiously emaciated. Let us have a rabbinate in a truly religious sense both in and off the pulpit and the questionnaire with the view to raising the status of the synagog will be wholly superfluous."

The second tells us:

"I have grown quite skeptical on the quickening religious effects of social, intellectual and side-show features of the Jewish congregation. We are secularizing for the sake of popularizing and not spiritualizing or religionizing. I have been in the pulpit thirty years, and from my experience conclude that the Jewish congregation has lost the soul of prayer, the mystical awe of God's providence and the consciousness for public worship. How to revitalize these dormant powers is the great problem of the American Jewish pulpit and pulpiteers. In the early period of the reform movement the great stress was laid on the Americanizing of the Jew, which time and tact brought about; but now the great and more difficult problem is how to Judaize the American of our faith. To religionize the American Jew is the crux of the whole matter. Social service, literary circles, Bible class, Temple festivities, auxiliary groupings should be the by-products of religion and Jewish education and not the source of supply of the spirit of Judaism."

And the third declares:

"The weakness in American Judaism is the basis of membership. It is purely a monetary consideration, not conviction or life of each day. The synagog was never meant to be the chief aim in our religion—the home and the shop are more vital. The Jew must not only hear and pray; he must be and do. Your pulpit, in too many cases, is powerless to influence your people to live Jewish life and keep the essentials. Hence mere outside ornamental aids to devotion and the treasury

and the attendance are secondary and but emphasize our weakness. We must teach the people the MUST in Judaism—not merely entertain them. Our religion is either something fixed, permanent, authoritative, or it is nothing."

But these views are a very small minority representing not more than three per cent of the answers received. They represent the views of those who believe that the only form of worship is prayer, and the only service, the mystic longing to commune with the Infinite. To such the synagog is a place of assembly for communion with God, not a place of assembly for fellowship among men.

This view has its adherents in the church. J. H. Croaker, in "The Church of Tomorrow" (p. 259) says: "We recently heard very much about the Institutional church. The movement in this direction called attention to obvious defects in the common administration of religion—the lack of practicality and catholicity. It represented the broadening social impulse and enthusiasm of the time, which demands that something obviously helpful to society be actually done. All this was in a way well and good. However, there was even here not only limitation but also danger. We must keep the fact in mind that religion is a corporate life, and that piety must create wholesome social structure, but the experiments in this direction soon made it obvious that to institutionalize religion overmuch is to injure it. Adding wheels without increasing the motive power retards the progress of civilization and Christianity."

Such warnings from our own members and non-Jewish sources are valuable because they recall us lest we go too far. But they do not solve the problems of the synagog. They are a complaint against certain methods, they offer no constructive program. They do not answer the questions asked by Henry E. Jackson in the introduction (p. xxvii) to "The Community Church": "Why is it that the large majority of the citizens of the United States are not connected with any church organization? Why are young men in alarming num-

bers and young men of the best type refusing to enter the Christian ministry or the church? Why do so many large groups of people even hate the church? How can the church's declining influence for good be restored and increased? Does it need radical reforms? If so, what are they? What is the next step in the development of the church, which her internal defects and the manifest needs of human life indicate that she ought to take? Is the Free Public School used as a community center our American church? Do we need any other? If so, what type of church ought it to be? If we need both, how can they cooperate in the process of making good citizens for the Republic, which obviously is one of the chief, if not the chief aim of both institutions?"

If we substitute the words temple or synagog in the above quotation, we have the questions that seek solution at our hands and the questions that deserve our study.

Let us then consider some of the other views. Here it will be necessary to make a selection, but these selections are typical of many others:

"In the last few years I have noticed a marked tendency to center many social and athletic activities around the Temple —we have thrown open the assembly hall of the Temple to dancing." "I find that a large part of the congregation wants the Temple to be a social and educational center." "We have just built a kitchen in our synagog in order to promote social life right among our own members." "In our new Temple, which we are contemplating building shortly, we propose to have every reasonable and practical activity." "The religious, social, philanthropic and educational activities are inseparable. They are mutually helpful." "The reaction is healthy and not hysterical." "The social activities are the most potent factors reacting in favor of Jewish life and ideals."

And while one member, officiating in an orthodox congregation, writes, "The congregation, being orthodox, does not require artificial stimulants," another member, serving an equally orthodox congregation, says: "It is my opinion that the synagog should be the center of all Jewish activities, re-

ligious, educational, philanthropic and social. And because, in our highly socialized age, all activities have been divorced from the synagog, Judaism suffers. I would have, besides, all weddings, funerals, naming of child and circumcision in the temple. I would—if it were possible—religionize the synagog by restoring to it all social functions, all kinds of celebrations, and give them the quasi-religious aspect they used to have among our fathers." These quotations could be increased many times. The overwhelming majority of the rabbis belonging to this Conference feel that their position requires something more than preaching and praying.

Before giving our results question for question, it may be interesting to study a cross section of American Jewry and the response of its rabbis to the questionnaire. No better cross section could be found than Greater New York.

I regret to say no answer was received from two of the oldest and most influential congregations of New York, though the rabbi of one of these congregations in his 75th anniversary address pleads that "Temple Emanu El be turned into an Institutional Temple." There were received sixteen replies, and these represent six thousand eight hundred and fifty-seven (6,857) members and seat-holders. From these replies we quote the following:

"Social activities do not indicate interest in religion. Religious interest is manifested in devotion and in synagog attendance. Social activities show the faith solidarity, but that is often a matter of racial pride or selection and not an evidence of Judaism." "Three-fourths of questions in questionnaire seem foreign to the Religious Status of the American Synagog, etc., etc." as quoted above. "I find such progress as there is in favor of religion as due to the services themselves rather than to the casual activities of the congregation."

"The reaction is not marked." "It brings some people to service who do not come otherwise, but the service must be inspirational to hold them. I find that the spiritual value of such activities are greatly exaggerated." "In a great city like New York it is difficult to measure any religious activity.

If the services are interesting, good music, a good sermon, and held within an hour and a half, a good attendance will come." "They maintain an interest in the congregation. I am sure that they deepen religiousness."

One synagog features and emphasizes its social service activities with a director in charge of the same. "The synagog through its members are proud of the activities and want to be awake." "Among the women there is a full appreciation of the fact that social service is God's work." "Sociability is what counts the most in holding a congregation together, especially in so large a city as New York, with so many synagogs." "Every social activity emanating from the synagog results in perceptible interest and shows in the attendance at classes and services."

It is evident that opinion among the rabbis of New York is about equally divided, with the younger men leading more and more toward social service in connection with the synagog.

Before drawing any conclusion let us review the answers given to the various questions. When we have set these before you, we hope to draw some definite conclusions. At the same time it will give us an opportunity to explain those questions that were not clear to some of our members.

The first question has been answered. The second question asks about the basis of membership. Any organization that desires to do real social service must be organized upon a very democratic basis. It cannot be a "swell" club with property rights and excessive dues. A patronizing spirit is felt by those who accept its benefits knowing they can never expect to have a voice in its affairs. Many prominent congregations report a ridiculously small number of members and a very large number of seat-holders. But most of these are old congregations whose traditions are difficult to overcome. Perhaps the time will come when one may participate in a Jewish congregation without owning a pew or paying at least fifty dollars into the treasury! The answers to this questionnaire give us the right to express this hope. There is one congregation in which "service" as well as money is

taken into consideration; there are other congregations that give full rights of membership to those contributing as little as six or twelve dollars a year. If the synagog is to do social service in the Jewish community its first contribution to the community must be an invitation to every self-respecting Jew to join upon such terms as will make it possible for even the humblest to rejoice in his membership.

The third question deals with Bible classes and the number attending such classes. Some do not answer this question, others say these classes are not for adults. Out of a total reported membership of 33,603, those attending Bible classes number but two thousand two hundred and eight (2,208), or less than seven per cent. That these figures reveal something radically wrong with the religious life of the American Jew must be self evident. We know that the Jew can become a Bible reader; those who have been led astray by Christian Science devote much time to their Bible reading and study. To induce the American Jew to read his Bible under the guidance of his accredited religious leaders is one of the problems confronting us and one worthy of the best efforts of the men of this Conference. That Jews do not study their Bible at the present time is a fact that must be faced.

The fourth question asks about constituent or affiliated organizations and the answers emphasize what must have been apparent to many. We are splendidly furnished with women's organization; we are woefully weak in men's organizations, and we have failed to realize the value of children's organizations. More than one hundred congregations have a Ladies' Aid Society, a Sisterhood or a Woman's Council, and but seventeen congregations report a Brotherhood or Men's Club. Only sixteen have an alumni society, eight congregations a junior congregation, three a Girls' Club and two a Boys' Club. Only fifteen report a Boy Scout organization, and yet, if this latter organization presents a workable boy program, with splendid Americanization and self-reliance features, ought we not adapt it to our needs in those communities where there are enough Jewish boys to form a separate

troop? And if we do not believe in forming special "Jewish" Boy Scouts, ought we not encourage such troops, composed of the boys of our neighborhood, meeting in our building? We will have more to say on this subject when we reach that particular question.

Questions five, six, seven, eight and nine refer to the location of the temple and the rabbi's preference as to the location of the same. These questions may have sounded foolish, and yet they are the crux of the question of a temple anxious to serve every day in the week. And the question applies to the largest cities as well as the smallest cities. After all, the very largest cities are only a series of small cities placed next to each other, each with its special business and recreational center and with an "uptown" or a "downtown" as a common business or recreational center. And each section has its special avenues or streets where the young folks gather. A temple seeking to interest the young folks must be on the highway of travel or very close to the highway of travel of youth. The Y. M. C. A. studies this question carefully in placing its building; we must consider it just as carefully in placing our temples. Our coreligionists are great travelers and they should be given an opportunity to attend a service wherever they may be; they cannot do this if our temples are simply neighborhood houses. Besides this, we emphasize on every occasion "Our Mission", and we should not confine our missionary zeal to secluded avenues, no matter how beautiful they may be. We should give the non-Jew an opportunity to hear our message. Another factor to be considered is that many of our members own automobiles, and it matters little where the temple is, whether around the corner, a few blocks away, or a long distance away. They come to services in their machines, and so we must consider the peculiar traits of the boys and girls—their habit of congregating around certain localities, and, by placing our social activities within the radius of this place we can draw them to more wholesome environments. This will lead to the question of religious school facilities for the smaller children of our members. Instead of building branch religious schools for

the poor, let us build branch religious schools for the children of our own members. There can be no suspicion of "patronizing" attached to such a procedure. It would permit the temple to do social service work where it is most needed, and it would create a meeting ground for the different classes of Jewry. Instead of visioning a location that will be most convenient for our members, let us vision a temple site near the highway of travel which will serve all those who seek its portals.

Question ten refers to literary societies. Seventy-one report such an organization; sixteen fail to answer the question, and thirty report "no". In some places these organizations are only incidental to the work of the Sisterhood or the Council of Jewish Women, and thus it touches only the female side of the life of the congregation. In every place the organization reflects, to a great extent, the literary hobby of the rabbi. In some places it is poetry, in others philosophy, in others drama; in some, modern novels; in others, the Jew in fiction, etc., etc.

Questions eleven and twelve refer to social functions given by the temple and dances and dancing classes encouraged by the same. Eighty-seven report social functions under the auspices of the temple; five report such functions under club auspices; seven report annual meetings with a dinner function, and twelve fail to answer the question. Sixteen report dancing classes under their auspices, seventy-six report this question in the negative and twenty fail to answer the question. It is easy enough to sneer at such efforts and to say, "We do not believe in terpsichorean Judaism" (as one member writes), but it is also well to recall the remark of another member, "A very marked improvement in the spirit of good will and fellowship has resulted and improved the attendance at services and at the school." One of the accusations hurled against the reform temple is that it is an exclusive organization, run by a select few within that exclusive crowd. The way to disprove this assertion is by arranging for social contact between the members as members. Most of the temples realize this. Not many years ago such an event was rare,

today it is the usual thing. Dancing classes should be considered from two angles. First of all, they represent our protest against the narrow-mindedness of many churches upon this question; in the second place they bring our children together under proper auspices. The dangers of the dance hall and the dancing classes conducted in the city are well known. Many parents cannot afford to send their children to the exclusive classes, and yet they wish them to enjoy this recreation. These parents know that if the classes are conducted under temple auspices they are wholesome.

Questions thirteen, fourteen and fifteen refer to the weekday educational work outside of the Religious School conducted on Saturday or Sunday morning. The results of these questions are very interesting. Twenty-one fail to answer the question; ninety answer in the negative and four answer in the affirmative. These four are Hebrew schools connected with orthodox congregations. Thus there seems to be little chance for Jewish parochial schools so far as our members are concerned. One remarkable fact is revealed—the large number that conduct Hebrew classes during the week. How much Hebrew is taught is not revealed; but if there is not enough taught it is not due to a lack of desire on the part of reform rabbis to give the coming generation a knowledge of the language of the Bible. Seventeen fail to answer the question; fifty-three have no weekday Hebrew classes, but forty-three report such classes. Besides the weekday Hebrew classes, others report the usual Bible classes, Post-Confirmation Classes, Confirmation Classes, Talmud Classes and Debating Societies.

Question sixteen refers to library facilities. Seventy-one refer to such facilities. Just what library facilities ought to be housed in the temple is a question worthy of consideration. If the temple is near the public library or near a branch of the public library, then this specialized service ought to be used by the members of the Temple. But every Jewish house of worship ought to maintain a distinctly Jewish library. Books of general Jewish interest, such translations of the Jewish classics as are available, and these same books in the

original tongue ought to be on the book shelves. Many refer to the fact that they have placed on the shelves of the public library many Jewish reference books. This is splendid work and should be encouraged in every city, but duplicate copies ought to be in the temple and the non-Jewish world should be taught that every Jewish house of worship contains a library of Jewish books, giving the authoritative story of the Jew and Judaism.

Question seventeen refers to playground activities. Where this work is undertaken it is seldom done in direct connection with temple building or under the direct auspices of the temple organization. It is carried out in connection with public schools in Jewish neighborhoods or in connection with special communal buildings erected in the poorer neighborhoods.

Question eighteen refers to gymnasiums. Thirteen report gymnasiums and six expect to get one. Most of those reporting a gymnasium declare it to be only "fairly well" equipped. Most of them are conducted by volunteer workers. Some have part-time workers and only three have paid workers. And yet, nearly every one reports this feature of their work as "very popular". We here touch upon a comparatively new feature in our temple construction. Is it worth while? If the Jew's body needs building up, then it is worth while to give some attention to the same. This will put the institutional synagog in competition with the Y. M. H. A. movement. It is also declared that this work may be good for a small Jewish community, but that it will never do for the larger Jewish centers. Up to the present time no Jewish temple has featured this work and placed it into such competent hands as to test it out. If we continue in this work special men must be trained for this work just as such men are trained by the Y. M. C. A. It might be worth while to consider whether or not the Y. M. H. A. movement has any proper place in American Jewish life. Cannot better results be obtained by adding these features to our modern temples? We believe that the best results would be obtained not in the small cities but in the largest cities. I know not

how much is invested in the Y. M. H. A. buildings of New York, but if these amounts were divided, for example, into twelve parts, and these parts used for equipping twelve Jewish centers in connection with existing congregations, we would multiply the number of those interested by not less than twelve; we would reach not less than twelve times as many men and women. We could have leagues of twelve teams, not only in the athletic field, but also in the intellectual field, competing with each other; boys and girls competing with each other where merit alone will decide could break down much prejudice that exists between different sections of Jewry. One city reports a conflict between the efforts of the temple and the newly established Y. M. H. A. as follows: "Many of the activities about which you inquire have been taken over by our federation and by the Y. M. H. A. with adverse effect, I believe, upon the congregation. My efforts to stimulate greater sociability in the congregation itself have not met with great success. We have, of course, been working in conjunction with the federation and the Y. M. H. A., which is a sort of community center here, but it has had no appreciable effect for good upon the congregation in the way of increased membership or better attendance at services."

Question nineteen refers to lecture courses. Thirty-four report such courses, ten report occasional courses, and sixty-nine have none. Here is a legitimate task of the synagog. Whether it should compete with or add to the numerous popular lectures delivered in every city must be decided by the separate communities; that it should add to these courses special lectures of Jewish interest and lectures about the Jew and Judaism, so as to dispel ignorance, all must admit. The subjects given in the replies prove that the majority of the congregations take the latter attitude. Perhaps the time is not distant when one or more official lecturers will go from city to city expounding Jewish doctrine and brushing away many misconceptions about the Jew.

Question twenty refers to the Boy Scouts in connection with temple work. Forty-six temples have a boy scout troop

and sixty-eight have no such troop. Twenty-one limit membership to Jewish boys and twenty-three do not so limit it. Thirty-one troops have only Jewish members and fourteen include non-Jewish members. The "Teen" problem with boys is a perplexing one. It adds worry to many rabbis and to many fathers. And here is an international movement meeting this problem; it has experts devoting their time to it, and are we taking advantage of the information thus gained and applying it to our community problems? Is it wise or is it not wise to have troops composed of Jewish boys? Even if we do not so limit them, does it not eventually work out in this way? Is there some substitute for this movement that can be used in our temples? Rabbi Koch presents the one novel idea upon this subject. It is a "Bar Mitzvah League" in which boys continue as members until they enter the graduate school, say the *Berachos* on Sabbath morning, review the *Perashah* each week, and assume importance in the religious school." This novel idea is transmitted to you for your earnest consideration.

Question twenty-one refers to the philanthropic activities. Here we come to the weakest part of our congregational life. Here and there some congregation has maintained or fitted up a room in a hospital, here and there toys or books may be sent to the children's wards of the hospital, excepting in very small communities the philanthropic work of the community has passed out of the hands of the congregation. The members of the congregation may be the most liberal supporters of all philanthropic efforts, yet they do not represent the congregation as a congregation in the philanthropic endeavors. The synagog may make its appeal for all good causes; it may be the inspirer of splendid efforts, but there its function ceases. Both philanthropy and the synagog are losers by this method. Let us be careful lest other movements of equal value be divorced from the synagog.

Question twenty-two concerns itself with luncheons and by whom given. In an age where business men find it most congenial to discuss civic problems at luncheons, it seems strange that any member should write, "official congregational

lunches. NO—thank God for this,'' One New York downtown congregation boasts that it is probably the only New York congregation with a kitchen built into the building. Seventy-three congregations do not conduct such luncheons; three conduct them rarely, and thirty-eight conduct them regularly. These luncheons are arranged to promote local needs, the needs of the religious school, some special interests. In some places the Trustees of the Congregation discuss the welfare of the congregation over a luncheon. That this promotes regular attendance is self evident. But such luncheons do more—they stimulate sociability among members, and are an attempt to ''democratize by socialization.'' Such communities as have introduced luncheons in connection with the annual meeting of the congregation have passed the period when it is necessary to telephone to the club in order to get a quorum. They have well attended meetings and community matters receive the attention of the members at least once each year.

A review of the musical and art activities referred to in Question twenty-three would be an enumeration of every form of musical and art expression. Here again the community interests reflect the special interests of the rabbi. If he is interested in instrumental music, we find an orchestra; if he is interested in voice culture, we find special choir or choral societies; if he is interested in the drama, we find drama classes. All these efforts should be encouraged and commended; they bring our Jewish youth together; they link to the temple the expressions of life represented in music and art.

Question twenty-four refers to visiting committees and what tasks they perform. Many congregations have no special committee to perform this task; the rabbi is a committee of one in such organizations. In fact, few congregations have this special committee. The tasks performed by the committee are: visiting the sick, the poor and the newcomer; interviewing parents about attendance at worship and their children's attendance at the religious school. In one community the committee visits the sick soldiers at the U. S.

fort and in another community this committee works in conjunction with the juvenile and probate court. The need of such an active committee ought to be apparent. In the large cities, as well as in the small cities, the newcomer should be welcomed, first, at the house of worship, and then by a call from the visiting committee of the synagog which he attended, at his place of business by some of the business men, and at his home by some ladies of the congregation.

The use of flowers upon the pulpit referred to in question twenty-five is becoming more popular each year. More than four-fifths of the congregations have adopted this custom. The funds for supplying these flowers come from various sources. Most often the Sisterhood or the Young People's Society furnishes the same; here and there it comes from a special fund, a memorial fund or a *Yahrzeit* fund; in one case there is a bequest for the same, and in another case one lady supplies them in memory of her son who fell at Chateau Thierry. After the services the flowers are sent to the sick, the shut in, convalescents, hospitals, or distributed to the children of the Religious School. The majority of the members feel that this method of distribution not only brings cheer, but also creates interest in the temple and its work. Some of our members are doubters on the subject. The use of flowers upon the pulpit ought to be encouraged in every community, and the sending of these flowers to such members as are shut in or convalescent would be a reminder that they have not been forgotten. It may bring a ray of sunshine, and if it does this only, it is more than worth while.

Is the public Seder worth while? This is considered in question twenty-six. There was a time when we expected so much from this innovation. Is there a reaction against the same? As reform rabbis, we believe in one Seder night. Has a Seder service on the second night any religious significance from our standpoint? And if it is held on the first night, do we not entice some people from their home service and a tradition, even within the home, once broken, is difficult to revive. Sixty-three members report holding public seder; thirty-seven report to the contrary; five have a Seder for the

religious school and two conduct them occasionally. Of the sixty-five that have a public Seder regularly or occasionally, twenty-six believe that it has encouraged the home Seder; twenty-three believe it has failed to do so, seven believe it has done so to a very limited degree, six doubt it and three believe it has had only a limited effect. In other words, while twenty-six feel that it has encouraged the home Seder, thirty-nine are either in doubt or positive that it has not done so. Whether or not the public Seder has any religious value is answered in the same way; some are enthusiastic about it, others report it "causes conversation about it", while others emphatically declare "quite to the contrary". The value of such a service is doubtful. It may create talk, but it does not carry out the spirit of the traditional Seder. The method of one congregation may be commended and may pave the way to the fuller observance of this beautiful home service, a rehearsal of the Seder some time before Pesach for the benefit of those desiring to conduct the same. This method is worthy of your consideration, if the American mother, coming from a reform family, is to revive this home service.

Questions twenty-seven and twenty-eight refer to special social and social service activities. To enumerate those given in the answers would take several pages. They run from "special get-together dances" to "annual picnics"; from "parents' associations" to "take an interest in the religious school", and "to visiting out of town college men and women"; from "a Hadassah Sewing Society for Palestine" to "sewing for gentile poor"; from "dramatic circles and amateur performances" to "theatrical parties and card parties." The special features that have been introduced and that seem to be growing in favor are the "Kiddush" at the Friday evening service and an "acquaintance committee", whose duty it is to introduce strangers and to exchange greetings with them while the congregation lingers a few moments after the services to meet them. The claim has been made that our congregations are cold and indifferent, and that they lack

the spirit of fellowship; this method is an honest effort to bring the warmth of fellowship and is worth considering.

Question twenty-nine refers to Men's Clubs or Brotherhoods in connection with the temple. Only twenty-five report such an organization and eight others expect to have one. Just how many have real Men's Clubs doing a man's work in temple activity it is difficult to say, for some of our members answered the question "Yes", and then added "poker as an important feature, with pinochle on heels of the first", and another annotates with the remark, "We are having one under consideration but are afraid of card sharks". The need of more active cooperation by the men of the congregation is self-evident. We have numerous women's organizations, all doing good work; but we have few if any men's organizations. In the average congregation the annual meeting goes by default; the trustees meet occasionally, and the burden of carrying on the work of the temple devolves upon the rabbi, the president and one or two trustees. Our temple organizations do not train young men for active participation in its leadership. This can be changed by multiplying the number of Men's Clubs or Temple Brotherhoods, whose main object and sole reason for existence shall be the discussion of temple problems and the presenting of Jewish problems to a larger public. Here and there such organizations may "make plans and forget the same"; the establishing of such work will not be easy, but it is of tremendous value if our future Judaism is to be virile. Such an organization should complement the work of the trustees of the congregation. Within such an organization should be the young and coming leaders who will "put over" the plans matured by the trustees or suggest to the trustees the broadening of temple activities. Where such an organization exists it has found ample scope for its work. Among other things it arranges charity and social affairs; creates a spirit of sociability; arranges for an open forum, and the members act as ushers at all services; arranges for the entertainment of distinguished visitors and arranges for addresses by the same; supports a branch religious school. But above all

these, it is an open forum for the discussion of congregational problems and a strong supporter of the trustees of the congregation. If we desire to discourage "poker as an important feature" and the "card shark", we must give our men, especially our young men, some avenue of labor, and the Men's Club—a "real live" Men's Club, in connection with the temple, will supply this need.

Question thirty asks about the percentage of attendance at social service functions that would be classed as members. Some claimed that they did not understand the question, others claimed that they "cannot tell", while the majority seemed to make their figures as near 100 per cent as possible. And yet here is the test of our social service work. We believe that reform is a necessary development of historic Judaism and that our houses of worship represent that movement to our communities. We speak of the mission of Israel, and if Israel has a mission, then Reform Judaism has inherited that mission. It has done more than that; it has emphasized and placed it in relief. And yet, what are we doing to spread a knowledge of Reform Judaism? It may be well to impress our conception in theological terms; it will be better if we express it in service to our coreligionists. Is it not time that we cease compromising and with each compromise lose ground? Should we not take a positive stand for our conception of Judaism and verify that conception by the activities of our temple? It is not asking too much for American Jews to become missionaries to fellow Jews who have come to America. And we can do this by encouraging the attendance of the thousands of unsynagoged—by inviting the new generation that finds nothing stimulating in the services of their fathers' synagog. We may save them to Judaism; at least, it is worth trying! And so the vital part of such a percentage is the number of non-members attracted, the possibilities of attracting to the Jewish fold those who are slipping from us.

The last question was touched upon in the beginning of this report, and so we come to the thirty-first, Is attendance a proof of interest or awakened religious consciousness? Only fifty-nine answered this question, of which forty-one

answered it in the affirmative and fourteen in the negative. Some declared it "rather hard to answer", and others declared it rather an uncertain test. Attendance at services has never been a test of religious fervor, and it may not be fair to test social service activities by this standard. And yet, if these activities do not react upon the service then they have not fulfilled their mission. Every activity which brings men and women and children to the synagog should remind them, at the same time, of the prime reason for the existence of the building and urge them to attend its divine services. That should be the final test of social service activities in the synagog. These activities have not been established long enough to give any definite answers. But from the result of the questionnaire, three men believe this result to be at hand to every one who fails to see it.

This completes the survey made by the section on Social Service of the "Committee on Survey of Religious Conditions". We have presented to you the facts you have presented to us; our only regret is that we have not been able to base our comments on the answers of 100 per cent membership. We have given some comments upon each question or group of questions presented to you. But before closing, we desire to call attention to several interesting items that need your attention. Our survey shows a lack of appreciation of the need and value of Bible Classes for adults. We know that our members will devote time to the Bible when they take up strange cults. Ought this not be a warning to us? If they will spend their time in Bible readings for strange cults, why will they not do it for Judaism? Perhaps the fault lies with us. Perhaps we have not given enough time to such work. Perhaps we have not developed methods sufficiently interesting. It is a question to which we should devote some time. When less than seven per cent of our members are in our Bible classes we cease to be "The People of the Book". It is time to weigh this question carefully.

Your survey has also revealed the lack of sufficient men's organizations in our synagogs. The need for the training of proper lay leaders is noted in almost every community. Too

often, those would speak for us who know little about our traditions. We can improve this condition by proper organizations among our young business and professional men. Finally, your survey shows the ever increasing importance of social service activities in the American synagog. It is not too early to stress this question in every Jewish community and before the trustees of every congregation. We are bemoaning the inroads of Christian Science upon our women; what will the "Community Church" do to our men if it becomes firmly established? Dr. John Haynes Holmes claims that there are already thirty such churches. His plan is to bring people together, and by working together, letting them find God. He claims about thirty Jewish members for this church in New York. Ought we not consider this a warning? Ought we not strive to bring the Jews together, and by their working together, letting them find the God of their fathers? Ought we not emphasize the social service activities of our temples, and through these lead our coreligionists to the service of our God? Perhaps this service will add that "peculiar balance" about which Claude G. Montefiore writes in the Menorah Journal (Vol. V, No. 5), and we may find, like him, that "this peculiar balance and combination can only be achieved by that type and phase of Judaism which some people like to call Reform Judaism". Is not the effort worth while?

Graham Taylor, in "Religion in Social Action", tells us (p. 2): "Religion, like life, is relationship. No other word is so interchangeable with it. It is the ideal of what the relation of the one man should be to the one God and to every other man." Dr. Kohler, in his Jewish Theology, repeats the thought that "the true object of religion is the hallowing of life rather than the salvation of the soul". The many activities reviewed in this report are the expressions of ever increasing relationships to the one God and to every other man. They are also efforts to hallow these relationships by giving them a religious sanction and a place within the religious organization, the temple or the synagog. The basic idea underlying every effort is to bring democracy and fellowship into

the traditional place of worship; to make men equal not only in worship before God, but in service to each other.

In conclusion, let us thank the members for the many replies that made this "survey" possible. If it arouses you to think along new lines and urges you to bring into existence new forms of human service in your community and under the auspices of your congregations, this work and your work will be done *l'shem shomayim*.

G[3]

DOES SUNDAY SCHOOL MAKE FOR A RELIGIOUS CONSCIOUSNESS?

LOUIS GROSSMAN.

A survey should lead to definite results. It induces interpretation, and it makes possible, if it does not force, a clear judgment.

The questionnaire which the Committee sent to the members of the Conference aimed at ascertaining whether Sunday School instruction makes any traceable impression on Jewish adolescents and what effect it has on their religious interests and life. To be sure, educational influences are always intangible, and they are that the more so in the functions of morals and religion. And it is doubly difficult to attain definite data in the case of Jewish reactions, for into these go influences of various and often even alien origin. But the organization and activity of our Sunday Schools are sufficiently stable to warrant that we may accept the report as suggestive of their achievements and of their difficulties.

The culmination of the inquiry was this: Does the Sunday School build up religious consciousness? The majority of the replies made it seem obvious that it did. Some, it must be said, intimated that they were not quite so sure. But the majority took it for granted, and seemed to resent the question because such was a matter of course.

Now in the first place, religious consciousness is a very high achievement; in the second place, it is not a simple state of either conviction or feeling; and in the third place, it does not come through education, but through experience, as all influences do that seize the whole of character. Conscious-

ness, be it religious or national or any other, is listless or self-centered or detached, and therefore morally worthless, unless it commands all of the personal life and is a direction for activity.

Those who credit the Sunday School with building up religious consciousness trust very much in the school which is more formal than formative; forget that the proof of "consciousness" is not knowledge, but interest; that interest is not genuine until it has transmuted into will; and that they have done nothing toward evoking initiative, that spontaneous interest which does not rest at mere assent or consent, but goes beyond it of its own accord and by its own direction. Consciousness is a dynamic, in religion no less than in every phase of the cultivated life.

I shall ask you to linger with me a little longer on this subject of religious consciousness. It is a winged word today, and it stands for many undisputed virtues and for some unrecognized sins. It has brought confusion into our discussion of Judaism and into our educational aims.

By a kind of agreement into which all of us have slipped, religious consciousness is equivalent to instinctive loyalty. It implies not so much what one feels as to whom one feels this loyalty. It is not a question of the clarity of one's belief but of its intensity. It is emotional to the degree of enthusiasm, and sometimes dangerously near to that of hysteria. It is exclusive and, for the most part, it is supposed to arise, not through patient self-discipline, the way all virtues come, but by a change of personality, by a mystic conversion, as it were, which is no less subtle though it is traced to heredity and tradition and like under-currents.

In the school this mysticism is out of place. There is no magic there except the magic of nature and the teacher who abandons logic and the normal laws of mental and moral and, let me say, religious growth (for there is such a fact as natural as well as historical development of religion), and expects and even invites the confusion of the child's soul, manifest in precocious "consciousness" and temperamental whims, stunts it and induces irreparable harm. There is

nothing sadder than child-hysteria, and the "religious consciousness" of children which some teachers boast is a pathetic make, which respecters of childhood and those who wish that the next generation be sane and sound and reliable should stop.

It is not a defense to say that "religious consciousness" is coaxed into children and not into youths, for "religious consciousness" is not the same as enthusiasm. Enthusiasm is spontaneous, and is a reaction to what the boy and the girl feel is, and can be, in their own life. "Religious consciousness" is an imported article, and has the alien flavor of either the teacher who has induced it or of an emotionalism which seems sufficient unto itself.

Just as soon as religion is something isolated, and is cherished for its own sake, detached from every other normal interest, and is given an exaggerated value and dominance, it may become an ecstasy but it loses the strength of a constructive force which builds up the inner life.

We ought never forget the principle of education, which is as true and necessary for the religious quality as it is for every other quality of child-character. We must let child-life operate normally. We shall achieve enough if we have protected, enhanced and guided the child so that the needs of his growth are provided. We burden and often damage the child when we give him mental and moral food he cannot digest. One of the untimely things for a child is "consciousness", and if it is forced on him, it becomes in his naive soul either bombast or hypocrisy, and we lay the foundation of vulgar pose, the more unfortunate because natural piety could, with more cautious treatment and on lines of real growth, become holy. Teachers should be content if their pupils acquire the elements of morality, the certain instincts and habits of right thinking and right feeling, and learn to operate with them. There is such a thing as child-religion as well as adult-religion, but "religious consciousness" is the winged word of enthusiasts in recent days. It is enough of a problem just now to discipline children into the elementary virtues of respect and reverence and volun-

tary obedience and those domestic niceties which are the fundamentals of social ethics and of personal piety. Let us not import complex and subtle profundities into the educational problem. We will only confuse the natural instincts in the child soul that wants to grow straight and would grow straight if nature were respected and not anticipated. It is possible to teach religion too soon, and I am not sure but that we run ahead of child nature by our hurry and anxiety to produce "religious consciousness".

Perhaps the failure of our Sunday school is due, in no small part, to our ignoring the slow and sure processes of development in children's souls, and deluding ourselves that we have installed religion when we have merely sunk down words. The school should not want to give "religious consciousness". What it does want to establish is normal interests and normal activities which are guided by and held as matters of continuous character in an even and regular manner.

The question reduces itself to this: For whom is the Sunday School—for the abstract thing we theologians call religion, or for the children whose lives and moral formation are in our keeping and trust? The average rabbi, or teacher, deals with the matter as if he were the sponsor of abstract Judaism and not of children; as if he had the abstruse thing called Judaism more at heart than the souls of the children. It is because we have not trained children but hot-housed Judaism that we have failed. It is this theological "consciousness" that has led us away from our first duty. If we would see to it that our pupils have religious interests—such religious interests as comport with childhood—we should be securing for them the occasions for a real growth in religiousness, training them in one of the faculties (shall I call it that?) which are necessary for balanced development of character.

And I must add that what we should do, in the direct dealing with childhood, rather than with the forever academic subject of Judaism as a belief and a consciousness, is to ensure to children their own religion, and their own Judaism, a child-religion and a child-Judaism which, if we look to it as we

ought, being teachers, is different from adult religion and adult Judaism. We have expected to gather in the fruits when we have done nothing for the seed. And we supposed we were doing something for the seed, when what we really did was nothing but an anticipation of the fruit. If only one generation in the Jewish community were given adequate opportunity to grow up naturally with an expression of its child-religion, and were afforded the open way in a natural religious development, instead of being forced into thoughts about God, and often even into argumentation about God, and into forms of expression of religious experiences and reactions that are out of keeping with native child-soul, we should have done our legitimate duty toward it and we would have the right then, and also the satisfaction, to record results, if so intangible an influence as religion shows "results".

You will say our parents did not have such a child-Judaism, and you would say this only through lack of insight and teacher instinct. They would not have become the men and women of living faith and actual pieties unless they had passed through it. What was instinctive practice with our fathers must become scientific policy with us, for times have changed, and habits have altered, and we have lost the fine art of bending down to childhood. Our Sunday Schools must become children's schools, and not the schools of theologians. And our teachers must cease to be pleaders and advocates and begin to be educators and disciplinarians. Now, more than before, because circumstances are narrowing the field of religious communication, and tradition has become a reminiscence and is steadily losing its pre-eminence.

The fact is that there is a child-religion, just as there is a child's clothes, and there is a child's diet and a child's folklore and a child's mind and a child's feeling and a child's theatre of mental and moral activities and a child's tragedies and a child's trust and a child's fear and a child's love and a child's hate and a child's justice and a child's passion and a child's world of spirits and fairies and fancies. And we must not suppose that these child-qualities have disappeared

out of our matured souls, and that the more correct attitude of mind and heart we have have not grown out of these humble beginnings, or that we can take, or have taken, a short road to our full-gauged religion, and that the children of today are spared the labor and the joy and the pathos and the incentive of growth. Nature has not changed the way a blade of grass rises from the ground, and it has not changed the way of the growing and developing the soul of man. It is time that we go at the child with the certainty that nature gives rather than with the cocksure way of theology. The Jewish people has conserved its genius for religion not through the pretentiousness of theologians, but in spite of it. It has maintained its religious genius because it has remained true to that inner nature which is least seen and most to be respected. Perhaps just because we did this unconsciously, we remained religious. Self-consciousness would have spoiled us.

There is a call for the reformation of the Religious School, and that call comes from the child, which has suffered from too much dictation it could not accept, and when forced to accept was irritated so that it rejected in anger what it was only too eager to accept in love.

There is another question worth while to broach: Is the Sunday School established for information or for discipline? The text books we use, and so the teachers, incline to the one object, largely because it is the direction of least resistance. And the education by information rests on the belief that information leads to reformation. Somehow teachers in Sunday School believe in the magic of the word and in the potency of the mere fact. But it is plain enough to the teacher who has his eye on the living boy and girl that facts are never anything else but facts and can become nothing other. A thousand matters-of-fact do not change temperament nor character nor habits. Our Sunday School is based on the fiction that, because we tell of a thing, it becomes constructive, that when we tell of justice the children become just; that when we narrate about a just man, all the little boys and girls trot out of Sunday School with like justice

in them forever. The magic of fact is one of the idols of conventional religious instruction. And like all idols it is of dead stone.

There is a world of difference between factual instruction in the public schools and constructive instruction in the religious schools. In the first place, facts are the sordid capital necessary for the earning of bread. The cultural quality of the three R's is their least effective appeal. They are needed in practical life as tools are. The public schools equip the boy and the girl for the market, the shop and the office. They do not enable young souls to adjust themselves to their social environment in any other than the practical business way. How that boy and that girl shall preserve honesty, shall hold their place amidst temptations and keep themselves unsullied from the world, that is not the business of the public school; that it has left to the religious school. It dare not do it, except with extreme carefulness, lest it transcend the limits of its secular field. That the religious school has the privilege to do with more prestige and with the full indulgence and, after all, the support of the parents. In the public school there is no illusion that facts are not hollow or hold wonders of persuasion. The teacher gives the facts, just as he himself received them in his own childhood, without the flavor of personality, merely as real, necessary, useful facts.

But discipline is something else and more. Discipline is an influence. Discipline makes for an increase of life; discipline aims to establish independence; discipline is the facing of a young life by a matured life; discipline is the problem to lodge one's personality into that of another; discipline is giving life through life. Discipline is a moral fact, a vitalizing force, and, as Socrates would have said, the giving birth to a soul. Religion can be acquired only through discipline. In some cases the discipline comes through the exigencies, the hazards, the tragedies of experience. It comes through the love and the loyalty of a parent or of a teacher, who sees defects, or possibilities, needs, and knows the re-

morseless, the moulding force of necessity and hastens to spare the novices in life the pain and the cost.

And discipline is something else. It is the patience and foresight of a wiser and more discerning person, who lends his patience and his judgment and protects the young from harm, affords them joys and opens up vistas of beauty and surprises of delight—lifts them and steadies them and helps them stand on their feet. That is the teacher. The teacher of religion enters into child-difficulties and into child-joys and gives them meaning, shows the fine way of life on which there are achievements worth the making and restrains from defeats which menace.

You will say that we have no opportunity for that kind of intimacy and that there is not time enough for it. Since when does feeling require time, and is efficiency for teaching (and there is none other than moral efficiency; even the successful carpenter is efficient through his industriousness and his scrupulousness and his manliness) moral adequateness attained through the mechanism of hours, and not by the touch of a persuasive soul? I see rich opportunities for good neglected and wasted because there is not enough contagion of soul from teacher to pupil. And I believe that parents allow time where they see time is used aright. Perhaps they withhold time because they do not trust us. At any rate, the religious school is the only school that complains inveterately about the meagre allotment of time, and it has rarely made a frank avowal of what use it has made of the time that is conceded to it. The Religious School will get all the time it can legitimately demand if only it will show an adequate efficiency. The distrust in religious school work may not be entirely caused by its amateurishness but may have been inherited. The Jewish Sunday School has taken over, along with the name, some of the current cynicism. The Jewish Religious School, however, is not a mere importation from the Christian Church. The Jewish people is traditionally used to education and teachers, and has had its center in the school too much and too long to allow any educational work to be by-play. The character-

istically Jewish school is not a school for faith nor for detached religious exercises, as a Turner's school is for exercise of muscles. Jewish education (even the demoralized Cheder) was a communal institution into which flowed the life of the families and out of which they drew their spiritual sustenance. The school was the moral center of the community. It was the ambition and the joy of an adult to be a teacher. The school was the moral exchange of the Jewish community in the same sense in which the Chamber of Commerce is the business center of the town. For as long as we relegate the religious school into a subsidiary place, where it has neither the prestige of the secular school nor the moral connection with the thought and the morale of the community, so long we shall have the embarrassment and the humiliation of failing. If the religious school is to be really Jewish we must put it where Jewish teaching and learning always were, in the center of the Jewish community. In other words, we must communalize the religious school. We must provide for connection of the school with all of the other serious work of the congregation and community. And there are many points at which the school can and should touch the large community. It must cease to be an appendage and must begin to be a point of crystallization. The Jewish school had intimate relation with the synagog, its worship, its ritual and its life. So much so that it is difficult to determine the point where prayer begins and learning ends. Every intimate experience of individual, or family or community, was associated with learning. Every expression of fervor was expressed in school interest, in a subvention and tender gift to study and student. Charity was synonymous with study. The gravest incidents were dignified and assuaged by study and meditation. Jewish children have never before, except in these laicized days, witnessed the detachment of study and of student and the segregation of the school as now.

In these days, however, when congregational activities are being given a new grouping and the synagog is becoming the central place for activities and absorbing interests which were formerly outside of it, it should be easy—in fact it is oppor-

tune—to link the school afresh with the reorganized synagog and assign to it a place where the life of the community circulates. Beginnings in this movement to restore to education the reality it once had are now in process. The so-called High School Departments are that in an appreciable degree. The young people are finding facts for themselves, whether of Jewish history or of Jewish belief, and have addressed themselves to Jewish interests which they select with ardor and find worth while to cherish. This centralization of education in the Jewish community and its radiation into all the phases of its life is not only a more vitalizing influence in keeping with the genius of our tradition, but also a more truthful application of the principle that the synagog is the center of the Jewish people.

The synagog as a center would be a center of passivity, another mechanical "dead point". What we want is a dynamic of influence, and there is no other moral and intellectual and religious potency possible, by reason of our history and our necessities, than the school. The school must become again the center, the crystallizing center of our life. That is the heart of our being, and that holds our future as it has brought us our proud past. And by school I do not mean the vocational school, which today is veering toward commerce and the trades and fits up for the economic struggle out of which men emerge with nothing but scars of body and soul, but the school which secures to the young a right measure of the things in their sordid environment, and re-assures them in those shadowy hours when they feel the inanity of the prizes and how the finer appreciation of its meaning and value are crowded out. The materialism of the age, which we never cease to rebuke, has insinuated itself into literature and art, and into the professions and business, and the synagog is impotent to thrust it out, partly because it has nothing wherewith to do it except the old, however true, still dull, words of asseveration, and partly because it ignores concrete problems and concrete means. Only the school has both the ideals and the means to make the religious life sink into souls.

The questionnaire reveals another circumstance. All re-

sponses complain more or less distinctly of apathy and indifference, and a few suggest an effective—in some instances a mechanical—means for a stir in religious work. They lodge the blame upon the parents, who are, they declare, steeped in the distractions of the hour and its fashions and levities, forgetting that the parents have themselves been pupils of the religious schools, and that the charge against the schools and the complaint of its shortcoming and failure is merely doubled. The inadequacy of religious education is a chronic condition which the mechanism of method has not only not cured but aggravated.

As to method, the fault does not lie with the Jewish public, which has been very liberal. The difficulty lies in the fact that the teachers have attempted to evoke conviction in the young, but not will, and will is really what we have aimed at without knowing. Interest is abortive without will, and religion is a hollow beatitude and no guide unless it is surcharged with purpose and the sovereignty of will. All of education, even that which we denounce as sordid in purpose and limited in vision, calls for will and moral discrimination and moral direction and moral strength.

It is a pity that religion has been indifferent to the hazard which the men of today are taking in employments that cannot satisfy the heart and are causes of discontent which leave ashes in the place of gold. Religion has an opportunity for service such as it has had in similar tragic changes of civilization, but it has not yet heard the call for its ancient and ever uplifting spiritual influence. Today religion goes on in empty perfunctoriness and without the zeal which now would be so much in time and place. Even Judaism is silent on the religion of will, of moral will, of unintimated will, of resourceful will, of human, matter-of-fact will, and of sublimated divine will.

The object of our schools should be to awaken, to invigorate, to direct and to dignify will, and none can do it with more reason, with more right, with more evidence that it is on traditional ground, than our Jewish schools, and none need it more than the sons and daughters of our ancient fibre.

You will ask, But how shall we do it? And I answer: It is a step in the direction of a reply to urge the need and the opportunity of the problem. Our schools are now without a definite object, and it is a step in its reform to make clear what we should attempt. Nor is the problem how to train the will abstruse. We discuss the problem of moral education in many places and we speak of it in general terms. The training of the will is not merely a phase of it but central in it. And it is quite concrete, as all human needs are. Interest is the key to will. We are doing what we can to awaken interest, but we find that interest turns out to be diversion, and we congratulate ourselves that we interested people, when we really have merely diverted them. Interest is often merely dissipation. Will is the facing of what we need, what we want is deep earnestness, and deep earnestness is interest, and it is therefore a discipline on the road to the enthronement of religion. In a very clear sense, faith is the declaration and sternness and the imperturbability of the religious man, and he gets it and keeps it because he contemplates it as his sublimated copy of God, who, when all is said, is the Supreme Will. Piety, the virtue we should so much like to cultivate in, or, as some bitterly say, restore to the Jew of today, is, in addition to respect and reverence for soul-beauty, also an unbribeable appreciation of its value and a firm resolution to hold it. After all, will is the very heart of all virtue and the very soul of all faith, and we shall not touch the heart of the young in their developing humanness unless we give room for that admiration which wants to possess what it loves. It is possible to teach men to endow themselves with will; in fact, I know of nothing that they more honestly confess they lack, and crave more to acquire, than the power of will.

Religion should not leave this sought-for art of willing to the dubious and often perversive beguilements of the secular environment, but should take the leadership in its correction and refinement. This is, in fact, an up-to-date subject of national as well as synagog interest. For what is loyalty, that loyalty of which we have heard so much under the stress of

the war, and which is the most appropriate interest of peace; what is Jewish loyalty, which is urged nowadays, not so much with breadth as with passion, except it is a rejuvenated will, fostered in pathos and maintained with inner joy? We want our boys and girls to obtain a religious consciousness, and forget that "consciousness" is an inward fact that cannot be other than inner. We must work, in our teaching, from the outside inward, and it is not only not half done when it remains outward, but is not done at all, unless it becomes a sacred inner fact, with a sovereignty altogether its own. Religion can as little be mechanical as the soul can be. The soul, the interest which is its eye, and will which is its hand, is the only sanctuary each one of us reserves for himself.

Now all this involves this: The curriculum of our Sunday School has been made in the study while life and its manifold needs have been beating on the window panes. We insist that our children shall know Jewish history and the formulated articles of belief. But they require throughout their tried careers, to orientate themselves in the crossing roads of human experience, to find their way toward the true, the good and the beautiful in God's world. Being led to them is not half as good nor half as satisfactory nor half as wonderful nor half as happy as finding them themselves. In fact, religion consists in discovering the wisdom and the wonders of life. Only fresh and genuine initiative counts for something genuine before God and men. We have allowed nothing to initiative, nothing to spontaneity, nothing to the personal fact in the soul. Religion is a prescription today, just as much as it was in ancient days. We have taken the freshness out of it for young souls that reach out for the hand of God, who long to see things with their own eyes and to touch the world of wonders with their own hands. Our schools have handicapped the romance and the surprises and the magic and the wonders which youthful religiousness feel keenly. Instead of allowing youthful nature to speak its language of marvel, we interpose our articles and principles and threshed-out history.

Do you know why our children come to us grudgingly, and why their parents look askance at us, and why the routine work we are sticking to is so fruitless? Because we have driven out of it the soul—the soul of natural childhood—and have put into its place the phantoms of old centuries, which are no less phantoms because they are canonized spirits; and because we have not opened the avenues of that finest research of all researches, the quest of childhood for its own gods, for its own converse with God, for its innocent play with profundities which, like all play, is the best preparation for serious work. As in all education, so also in religious education, let the child come to its own. The curriculum of the public school makes the child-nature and the child-need and the child-life its standard and measure. But in the religious school the pedant and the tradition have preoccupied everything and the school they have manufactured is unnatural because it implies a disdain for the fervently struggling child-soul into which life and civilization and religion have placed all that is holy.

We must reform the curriculum of our religious schools. It is a reform that cannot wait. Every moment of delay is an injury to innocent lives and a drain on our moral investment in child-life. There have been reforms, each good and necessary in its time and way, but the reform of religious education is a reform that goes deeper than they went. It is the most radical re-construction we can undertake and we must undertake it. It will require detachment from all our pre-judgments as to how religion comes into young lives, and it will require that we realize, with the clarity and the readiness of emancipated men, that religion does not come from without, that religion is not inculcated, as little as any of the elemental things in soul-life are inculcated, but that religion is within the child just as instincts are, and those fine senses of the soul placed there by the more delicate and surer hand of God. To be sure, these natural endowments are incomplete, but they hold within them the dynamic of growth, as the seed does. And it is always good to be on the side of nature. We have had, so far, the mechanics of religious education,

but not the spirit of renewing life. If we fear we may lose that positiveness which is the delight and the bread of old-time teachers, we shall gain the fine curiosity of children and teachers of real red blood. We shall know Jewish childhood better and increase our respect for it. We shall see revealed that which will bring nearer to us not only the children, but also the sanctities of God living in them. For no sanctity is so pure as is the sanctity of life. Every child will be an open door leading to God.

G[4]

THE DECAY OF THEOLOGY IN POPULAR RELIGION.

WILLIAM H. FINESHRIBER.

By popular we mean the popular interpretation of the fundamental principles of religion. Even if, as sometimes happens, the individual knows little of the authorized dogmas of the faith with which he is affiliated, he acts, consciously or unconsciously, on certain principles by which he lives. These may or may not be identical in spirit with the authentic pronouncements of his denomination. A statistical survey exceedingly difficult to compile could alone accurately determine that point for any given generation. In a very real sense the history of religious growth is the history of the conflict and reciprocal reactions between the life and ideals of religious leaders and those of people. (Cf. Neumark's *Philosophy of the Bible,* p. 61.) Numerous illustrations of this truth can be had from every stage of Jewish and Christian religious development. And there is not only a decided gap between the creed of the theologians and the popular beliefs of the people, but there is the further psychological complications of a gap between the popular theology and the actual working belief of the lay individual. I do not refer to the obvious hypocrisies, but rather to the curious hospitality of the human mind to principles that are logically contradictory. The essential religion of a man is the religion by which he lives, which is the spring of his conduct. To paraphrase Dr. Kohler, religion is not a series of intellectual speculations, but is an ethical life force. (*Grundriss einer systematischen Theologie des Judenthums,* p. 18.) The belief in God, immortality and the reality and authority of moral

values are genuinely held by millions of people, yet practically God means little in their lives. Immortality is a faint hope and moral values are subordinated to expediencies.

The complete identification of theology and popular belief and conduct may perhaps be found in those critical stages of religious history in which religious belief and subsequent conduct are created or reconstructed. In Jewish history we may roughly describe them as Pre-Sinaitic, Sinaitic, Deuteronomic or prophetic, the Ezraic, Post-Ezraic, Hellenistic, Talmudic and Post-Talmudic (Cf. Neumark's *Philosophy of the Bible*). Under the impact of these powerful personalities or thought-currents, the religious life of the Jew was so stimulated that for a little while, at least, there was an approximation between the creed of the leaders and the life of the people. This, then, is the norm by which the sanity of religious life may be judged—the agreement between the religious principles of the leaders and the life of the people.

It is not easy to formulate the dogmas of Judaism. This is patent enough when we attempt to elicit the fundamentals of biblical religions. In the first place, the books of the Bible are not treaties on dogma however much tradition may have from time to time attempted to treat them as such. In the second place the genius of the Jew is profoundly realistic. Intuitively, it knows that religion is a dynamic, fluctual thing, incapable of being expressed by any static formulary. Says Edwart von Hartman: "The Jews are a thoroughly realistic race, more so perhaps than any other, save the North Americans. By practical realism I understand the energetic and persistent striving after immediately attainable ends, by which there is not excluded the realization that these comparatively lowly and proximate ends are but the means of attaining still higher and more distant goals" (*Das Judenthum in Gegenwart und Zukunft,* Edwart von Hartman, p. 21). In most biblical utterances which have even the semblance of religious dogmas, there is not the note of finality which characterizes Christian dogmatics.

It is not otherwise in Talmudic and post-Talmudic times.

According to Dr. Shechter, "the old rabbis seem to have thought that the true health of a religion is to have theology without being aware of it; and thus they hardly ever made —nor could they make—any attempt towards working their theology into a formal system, or giving us a full exposition of them. With God as a reality, revelation as a fact, the Torah as a rule of life, and the hope of redemption as a most vivid expectation, they felt no need for formulating their dogmas into creed, which, as was once remarked by a great theologian, is repeated not because we believe, but that we may believe." (Shechter, *Some Aspects of Rabbinic Theology,* p. 12.)

Mendelsohn writing from a totally different point of view comes to the same conclusion. Of all the prescriptions and commandments of the Mosaic Law not a single one commands, "thou shalt believe or not believe, but all proclaim thou shalt do or not do. To believe is never commanded." (*Jerusalem,* Moses Mendelsohn, Opera 3,311.)

Even those who like David Einhorn (*Das Prinzip des Mosaismus,* p. 11 ff.), Leopold Löw (*Juedische Dogmen*), Max Margolis (*The Theology of Reform Judaism*), and others dispute the Mendelsohnian theory that Judaism has no dogmas, are agreed that the Jewish interpretation of dogma differs antipodally from the current Christian view. Dr. Kohler sums it up concisely: "Christian theology rests on a confession formula, which alone makes the confessor a Christian. Judaism has no such formula. * * * He who denies the dogmas of the church ceases to be a Christian. * * * Even the unbelieving Jew remains a member of the Jewish community. Birth, not belief, obligates him to work and fight for those eternal verities, of which Israel was chosen to be the protagonist. (Kohler, *Grundriss einer systematischen Theologie des Judenthums,* p. 6.)

This does not pretend to be, of course, a thorough study in the historical development of Jewish Theology, but enough has been cited to indicate that, as a whole, theology as a systematic and binding presentation of the truths of Judaism has not been a favorite study of the leaders of Israel. It is

therefore legitimate to infer, I believe, that among the laity popular theology has had even less vogue.

The essential genius of Israel has not changed. If anything, the congenital disinclination for creedal statements has been strengthened by the spirit of the times. There has percolated to the popular mind the knowledge of the weaknesses of traditional theologies. Science has destroyed the doctrine of the verbal inspiration of the Bible. The old cosmology, the old geology, the old astronomy, the old sociology have been repudiated. The temper of the modern layman's mind is aptly put by William James: "In the middle of the century just past, Mayne Reid was the great writer of books of out-of-door adventure. He was forever extolling the hunters and field-observers of living animals' habits, and keeping up a fire of invectives against the 'closet naturalists' as he called them, the collectors and classifiers and handlers of skeletons and skins. When I was a boy I used to think that closet naturalists must be the vilest type of wretch under the sun. But surely the systematic theologians are the closet naturalists of the deity, even in Captain Mayne Reid's sense. What is their deduction of metaphysical attributes but a shuffling and matching of pedantic dictionary-adjectives, aloof from morals, aloof from human needs, something that might be worked out from the mere word 'God' by one of those logical machines of wood and brass, which recent ingenuity has contrived, as well as by a man of flesh and blood. * * * Did such a conglomeration of abstract terms give really the gist of our knowledge of the deity, schools of theology might indeed continue to flourish, but religion, vital religion would have taken its flight from this world." (*The Varieties of Religious Experience,* p. 446.)

Since theology is but a catalog, more or less *raisonné* of faith, the decay of theology has been accompanied by a lessening of faith. The Rationalist spirit of the last century and the absorption in material growth and prosperity have further weakened our hold on faith. Like people, like priest. The sermons of the last generation or two are evidence that the clergy mirrors the general indifference toward matters

theologic. I believe this to be especially true of the reform rabbinate. One has only to glance over the titles of sermons preached by us to see the direction of the drift. History and sociology, more or less diluted, form the favorite themes. The history is largely apologetic in tone, as befitteth a religious group chronically on the defensive. The sociology is wide ranging and covers in truth a multitude of sins; both the laity and the ministry are most comfortable under this arrangement, so long as the sociology remains descriptive and impersonal. But the application must not be driven home and the illustrations must not be taken from our contemporary life. One must not trench too closely on practical economic matters; it is a moot point unfitted for discussion from the pulpit. And honest defenders of this unprophetic attitude have advanced the explanation that the pulpit would lose its influence if it meddled with matters of that sort.

Perhaps so, but it has already lost its influence by its tactful, concessionary attitude. It has yielded, saving always a few honorable exceptions, to the spiritual infirmities of the day. When the people lost faith, I fear, we frequently lost faith. Sermons from the Jewish reform pulpit on the consciousness of the presence of God are not often heard, and when it is discussed, it is most often in the form of erudite historical exposition, or metaphysical dissertation. Yet this is a fundamental Jewish doctrine, perhaps the genuine basis of religious life. It is not found in our popular theology, partly because it is not believed in and partly because we make no effort to preach it. This is why some Jews go to Christian Science or drift from the synagog. Christian Science, with all its vagaries and fallacies, makes this doctrine a reality to its devotees. It is the central theme of their preachments. But we, the begetters of that dynamic principle, neglect it in our teaching. Let us be honest about it. If we believe it to be vague, metaphysical, mystical, smacking of Christian pietism and obscurantism, let us say so. Let us have the courage to say that we do not believe in it; let us revise our prayerbook which is thoroughly saturated with it.

Our popular theology manifests but a collateral considera-

tion for prayer. The tendency to curtail the ritual service does not spring so much from the desire to humor the debility of the tired business man as from the feeling that prayer *per se* is perfunctory and practically useless. This is of a piece with the popular notion of God. A living God, in whose presence we live, invites and answers prayer. One cannot pray to a word or to a phrase. Therefore the average congregant endures the ritual and appraises the sermon.

The consciousness of immortality has been transformed (in the popular theology) into a feeble hope for the survival of personality after bodily death. It is the echo of the agnosticism which, as Leuba points out, obtains among the psychologists and scientists of our day.

The more erudite among the laity inform us, as justification for their unbelief, that the Old Testament has but few statements of the belief in immortality, and that even these are unauthentic and shadowy. One may hear similar utterances even in the pulpit occasionally. Granting this to be true, they forget that Judaism is not the product of Old Testament literature exclusively. The Pharisaic and Sadducean controversies about resurrection demonstrate that the theme of the survival of personality was not academic but vital, and the whole of rabbinic literature proves that the bulk of the people believed fervently in the fact of immortality. Indeed, so vivid was their belief that such exotic products as Sambatyon and Leviathan, hosts of angels and demons, grew in their imaginations. But in a living faith the prayerbook is the best exponent of belief, and the Jewish Book of Prayer, from the Psalter to the Revised Union Prayerbook, is shot through with the belief, not hope, in immortality.

The popular theology concerning moral values, called in Jewish mediaeval philosophy Rewards and Punishments, ought to be considered under this head, but it has such vast sociological and ethical implications that it should have separate treatment.

To sum up, popular theology has had very little place in Jewish life of today, first, because as a whole the Jewish religious spirit is not congenial to a translation of its funda-

mentals into fixed equations; second, because the rationalist spirit has weakened the hold of people on traditional religions, and third, the advance of the physical sciences has undermined the belief in things spiritual.

In one sense, the relative absence of popular theology has been advantageous. It has diverted energy into Judaism's favorite channel—action. The religious impulse, especially in our day, has flowered forth in protean forms, in the organization of charities, the founding of settlement houses, the participation in and frequently leadership of numerous civic causes; in short, the wholehearted and enthusiastic espousal of all humanitarian and social movements. But unfortunately, the effects of this primal religious impulse have not always been religious, and not infrequently have been irreligious. The same causes that have made theology unpopular have succeeded in divorcing philanthropic and social agencies from the synagog. The religious sanction is missing, and until this is supplied the synagog, like its intellectual expression, theology, will wane in influence.

The re-establishment of the religious sanction seems to me to be the remedy. First, in our preaching we must again emphasize the note of profound faith in a living God. It is not only the war that has produced the great hunger for God. The sciences and philosophies that have destroyed the olden faith have yielded no adequate substitute. Bergson has indicated that the intellect is not constructed to give an account of the true meaning and content of the life force. Modern experimental psychology has revealed new powers in our soul life of which the conscious mind has been unaware. The scene is set for the revitalization of forces that have lain dormant in Judaism. Ours it is to concentrate and focalize these yearnings.

How this may be done is not altogether in my province. The Chairman of the Committee will sum up and suggest in detail the *modus operandi*. But this at least I may suggest.

Since prayer is one of the important modes of deepening the spiritual life, let the reform synagog stress the value and need of more frequent individual and group devotion. Let

us imitate the example of Temple Emanuel in having daily communal worship. We have protestantized our services sufficiently. It is time now to follow the tradition and practice of catholic Israel in having at least one service daily in the synagog. There is nothing incompatible in our reform theology with the reintroduction into our daily lives of prayers for all occasions of joy and sorrow, at meal time, and whenever the need calls for it. Why have we neglected this?

Secondly, the synagog must link its activities with those of our so-called secular life. The synagog must direct philanthropic and humanitarian efforts. The synagog must provide and sanctify many of the legitimate and useful recreations needed for our boys and girls and for our men and women. The synagog must become a social center in the best sense of the term. It must make its influence felt for good, not to dominate but to hallow. "Holy shall ye be, for I, the Lord your God, am holy."

G[5]

WHAT IS THE REAL INFLUENCE OF JUDAISM AS A RELIGION UPON THE JEW OF TODAY?

Samuel H. Goldenson.

There is something deeply pathetic in the question assigned to me as a part of the general survey of our Jewish religious conditions, the question, namely: "What is the real influence of Judaism as a religion upon the Jew of today?". The pathos lies in the question itself, or rather in the very need to ask it. It surely cannot be comforting to us who have chosen as our life's work the maintenance, preservation and development of the Jewish religious values to find ourselves obliged to inquire whether there is any influence of Judaism upon the lives of our people. Who of us does not realize at the very mention of the question that the answer is already in his mind and, if one may say so, in his conscience? In fact, paradoxical as it may seem, it is the answer felt or feared by us as conscientious men that has prompted the question itself. For the question bespeaks our sense of failure. It voices our defeat. It issues out of the ineffectualness of our endeavors and the fruitlessness of our enterprise. The organs that function successfully are never felt. Indeed, the very mark of health is in physical self-unconsciousness, and a sure symptom of disease is the obtrusion into consciousness of the bodily function that should operate in silence. The body religious in Israel is diseased, hence the question and its attendant fears and disquiet.

There is a further note of pathos when we realize our helplessness to diagnose our condition accurately and to ascertain exactly the specific character of our ailment, how

serious it is, and how far the malady is particularly Jewish. If our problem appertained to external reality, to the world of physical phenomena, we could hope to find some comfort in the thought that, after all, the trouble is only one of degrees, and also in the knowledge that we can determine definitely the extent of the particular affection. In the realm of the spirit, however, such comfort and reassurance is denied us, for we cannot count the pulse of our soul life nor listen with a stethoscope to the action of the intents of our hearts.

How often have you and I wished that we had the power to take inventories and measure our achievements, as those do whose labors fall in the realm of space and time and quantities. How often have we lamented that we could not summon reassurance for an incentive to our labors by reference to undoubted and unmistakable results. But not only is it not given to us to gauge our efforts and value the fruits of our labors, but we are constantly warned not to apply the ordinary methods and not to seek the usual marks of success that may appear to the external eye. Our question charges us to discover the real and not the apparent influence of our religion. We are not asked to secure information upon certain phases of the religious life that lie on the surface, the things that take place in connection with public worship. Ours is not to ascertain the number of persons that attend services in the synagogs of our country, nor what the average attendance of each individual is, nor the extent of the financial cost of maintaining our houses of worship, nor the average length of the services, nor how much time the rabbi's sermon usually consumes. Such information is not only readily obtained, but can also be exactly ascertained, but who can descry the real in the religious life of our people and describe it unmistakably, as an abiding and transcendent possession?

Moreover, who can isolate in the complex situations of life a particular influence? Even in the external world it is hazardous to assume that a certain effect is the result of a given cause. How much more hazardous and misleading is it to treat influences as if we could trace them as we trace a red line upon a sheet of paper. In a world where nothing

is static, whose flux is the result of the interplay and interpenetration of infinite forces that for a moment come to consciousness in the life of man, who on his part possesses the additional quality of creativeness, a quality genuinely new and unpredictable—in such a world I say, and with such a man, who can describe the lineaments and ascribe the effects of a certain influence?

Our difficulties compound themselves as we bring into the cycle of our thinking every additional term used in our question. The fact that the term "Judaism" was qualified by the phrase "as a religion" is an eloquent testimony to the truth that the influencing factors themselves, however well defined they may seem to be, and however long their career in history, are not simple natures. Though most of us believe that Judaism is primarily and distinctively a religion, yet when we are seeking to determine such a subtle thing as a spiritual influence, we would hardly be warranted in shutting out those other factors in the life of the Jew that have not been specifically the result of his religious purposes and experiences.

Added to all the other confusions and difficulties that beset our inquiry are the new crop that are generated by the present day differences of opinion upon the meaning of the term Jew. Our curious and baffling problem is to fit equations in an order of experience in which all our terms are ever movable and shifting. The Jew of today is almost literally the Jew of today only. It may even be that to say that of him, that he is of today, is giving him a temporal fixity and constancy that is too great. For he is living in a world where the differences of opinion about him and his ever-changing fortunes are constantly rendering him uncertain as to his place and as to his precise nature. It may be pertinent to remark that opinions do not affect the nature of things. A stick or a stone is not changed by what we think of it. Opinions about human beings, however, enter into the very structure and marrow of their own conscious and self-conscious lives.

In seeking to secure an answer to our question, I have

found that our people are becoming more and more uncertain and hesitant in determining the significance of so-called religious experiences, because they do not know precisely what element in their composite Jewishness has made them susceptible to a particular influence. They wander and waver among all these elements. At one time they think of culture, at another of religion, then of nationality, and then of the negative forces, as anti-Semitism and persecution, forces that underly and reinforce their positive beliefs and predilections.

The scattering of the Jewish people all over the earth, and their life amid such diverse and ever-changing conditions, have given the Jew a status that is never fixed and final and has caused his orientation to be provisional and hesitating. He must always feel his way. While the wanderings of the Jew have given him the power of adaptability, yet this very quality has made him to suffer from a sadly sophisticated and perpetual state of unsettlement, for his past among the peoples of the earth seems never to be totally past, therefore, his future is always uncertain and menacing. There are always some of his people left behind in his former home and subject to his former adversities and disabilities. He retains, therefore, vital connections and responsibilities, so that what happens to his brethren abroad affects him here, not only in his subjective life, but also in his external status. A wave of persecution in Russia or Roumania or Poland causes all the Jews, even in free America, to tremble for their life and fear for their condition.

Besides the political and mass experiences of our people that affect us as Jews primarily, if not exclusively, there are those universal cultural factors that influence all people alike. Self-evident as this fact may be, it is curious how often it is lost sight of by us, when we discuss our so-called Jewish problems. We have become so accustomed to a life of persecution and discrimination that we rarely think of the things that affect us adversely as having any part in the lives of other people as well. It is this inability to envisage the whole, and to see some of our problems, at least, as universal

problems, that is rendering us unduly morbid, vitiating our thought and paralyzing our efforts. It is not strange that when we find ourselves cramped and confined we cry for a place in the sun, but what is passing strange is that when we do receive a place in the sun and perceive the sun's rays melting away some of our hibernating encasements and generating new forms of life, that we regard these rays as shafts directed against us exclusively.

It may not be altogether comforting, but it is surely enlightening to know that the gentile as well as the Jew has his religious problems, and that for the most part they are like ours. The factors of our modern world need only to be mentioned in order to appreciate that their action is universal and indiscriminate. The scientific spirit, the spirit of free and critical inquiry into all departments of the many-sided heritage of the human race, the social ideal, an ideal that at once seeks to discount and transcend that which is but privately and individualistically good and stresses instead the common welfare; the democratic outlook upon life and its consequent obliteration of useless and arbitrary human distinctions, and the present day emphasis upon material and economic freedom and well being as a condition for the effectual and satisfactory operation of these higher forces—all and each of these factors determine the lives of all alike, without respect as to whether they are Jews or Christians.

There was a time when the church and the synagog had a monopoly upon the spiritual and even also upon the intellectual life of the world. That time is certainly past. The editor, the magazine writer, the professor, the statesman, in so far as they are the exponents of the modern spirit, are moralists. In a world where an ever-increasing number have a direct access to the sources of culture, where more and more men and women read and think and express their ideas, it is becoming altogether impossible to trace spiritual influences. In our attempt to do so we seem to be unmindful of the simple truth that every effect is in its turn a cause. Wherever religion seeks to affect the lives of men its aim is to inspire them to transmit through their own particular

avenues of activities the truths and ideals taught them. May we not, therefore, assume that the statesman, the professor, and the editor who preach or moralize are to some degree, at least, the witnesses to the power of religion and the exponents of its teachings and purposes? Is not this the return of the bread upon the waters after many days?

When all is said and done we men, engaged in labors that hold to unseen realities, must realize that we deal with values that cannot be measured in a thrice "by the world's coarse thumb", and that we must find reassurance with Browning in the faith that

> "All we have willed or hoped or dreamed of good shall exist;
> Not its semblance, but itself; no beauty nor good, nor power
> Whose voice has gone forth, but each survives for the melodist
> When eternity affirms the conception of an hour."

While it may not be immediately comforting to summon eternity to help us out and justify our efforts, yet it is important to realize that the things which engage our thought in our chosen field are of an ideal nature, and as ideals they require long periods of time for their fruition. We must appreciate that the statistical methods used in the external world are quite irrelevant to measure spiritual significance and progress, and that whenever we seek to apply these methods we cannot but be doomed to a disappointment which may or may not be warranted by the actual though unperceived facts.

To me it seems that we are all suffering from a morbid hysteria induced on the one hand by the attempt of some of our fellow Jews to reinterpret the meaning and the function of the Jew in the world, and also by the practice that is commonly growing up to measure human activities by some sort of numerical standard. This attempt definitely to appraise our spiritual progress is in itself an index of the way the factors of the common cultural life play upon us.

From all that has been said above it may be concluded that I have taken an arbitrary and an *a priori* view of the question, and that I have spun my answer out of the threads

of my own private and detached consciousness. The fact is, however, that I have tried to make out a questionnaire which was to have been sent among the people. After making one or two attempts, and after engaging the labors of a very thoughtful mind, I came to the conclusion that the information that I was seeking could not be answered by a "yes" or a "no". As a result of my experience I was convinced more than ever that questionnaires are only useful when they deal with things that can be unmistakably known and expressed in simple affirmative or negative statements.

After giving up the idea of sending out a questionnaire, another method came to my mind, and that was to write to a number of earnest, discerning persons connected with our congregation, giving to them the question as it was put to me, and asking them for a frank discussion and statement. Quite a number have responded, but their answers differed so greatly that it was altogether impossible to secure from them any light or information that we do not already possess. The answers varied to such a degree that while one person wrote that the influence of Judaism was *nil,* another, however, testified that it was most vital and satisfying. Some stated that orthodoxy had a greater hold upon the Jew, while others wrote that the spiritual content of reform was more elevating and more controlling.

Which of us rabbis who have had but a few years of experience could not have known beforehand that these differing views were held about the meaning and influence of our present day religious life?

In passing, it might be interesting to remark that the only new light brought out by my letters was that particular persons held certain views. No new views or suggestions were secured by this inquiry.

Under the circumstances, therefore, it seems to me that the best thing is for everyone of us to take for granted the fact that our question as to the influence of our religion is itself a mark of the unsatisfactory state of our religious life. More than this we really do not need to know, particularly if we be earnest and sincere in our vocation. In fact, the

more sincere we are the more dissatisfied we become with the spiritual conditions. It is only the commonplace mind and the superficial temperament that is easily satisfied with apparent results and with phenomena that can be readily weighed and measured.

Our energies, therefore, should be engaged in strengthening and reinforcing every wall and pillar of our religious structure. We must cease to indulge in futile polemics against and vain apologetics for the indifference of our people and for the tendency on the part of some to seek spiritual meat and drink elsewhere. We must acknowledge instead that such attitudes on their part issue not from caprice, but rather from some genuine human want which we evidently do not satisfy. Instead of railing against them and calling their attention that we in our own Bible have the material and the inspiration given them by Christian Science, for example, we must bring this sustaining and life-giving nourishment to them directly, with such zeal and enthusiasm, with such faith and consecration that they will be drawn to us.

It is not enough to call our people's attention to the fact that the Psalms are part of our own literature, but in order to make them worthful and inspiriting in the lives of the men and women whom we are privileged to lead, we must make these Psalms a part of our own lives. In a word, the problem is for us to reassert and reaffirm their spiritual content, not by word of mouth merely, but by example—an example that shall emanate from genuine feeling and a heartfelt appreciation of their pertinence and sublimity.

As there are some who are leaving the synagog because we fail to stress the personal and mystic side of our faith, so there are others who become indifferent to the religion of their fathers because their grievances and resentment against a world in which brute inequality and selfish materialism reign, are not sufficiently voiced by our pulpit. We can draw them back only by assuming once more the role of the Prophets in Israel and preach the simple and unmistakable, yet elemental doctrine, that "Not by might nor by power does man prevail, but by the Spirit of God." Our message, therefore, should be social and communal, as well as per-

sonal and mystic, to the end "that righteousness shall flow as water, and justice as a mighty stream."

The responsibility, after all, rests upon us as leaders in Israel. We must become reconsecrated to our task by an intelligent understanding of the many-sided world in which we live, and by an earnest self-dedication to the pursuit of the things that abide. Knowing that every great crisis in history has been mediated and can only be mediated by strong men—by men of conviction and personality—we must see to it that the pulpit shall be recruited by such men, who enter it only לשם שמים for the sake of the Torah, the Divine Law. Not only should we be careful in the men that we encourage to enter the pulpit, but also in the kind of teachers that we engage in our religious schools. We must never lose sight of the fact that religion cannot be taught by rote and by the word of mouth merely. No matter how well intellectually or pedagogically a teacher may be equipped, if she does not possess the love of her religion, and the passionate zeal for the welfare of the children, she does not belong in our schools.

Moreover, it is for us to emphasize the need of having as lay leaders of our congregation men and women whose loyalty, whose insight and whose spiritual character shall be a moral asset to and a strengthening of the hands of the rabbi and also an inspiring example to the people.

No solution of our Jewish religious problem is possible without the rededication and resanctification of the home, the nursery of the human spirit. We must recover the spiritual atmosphere of the Jewish home by stressing more and more the need of personal and daily prayer.

And lastly, the methods of conducting the so-called secular affairs of our congregation—that is, the financial arrangements and modes of administration—shall be so elevated by and transfused with the controlling spiritual purpose that every synagog shall become the embodiment of faith and love, of justice and righteousness, and the temple shall be an altar to the living God, and a genuine dwelling place and powerhouse of the creative energies, the undying idealism and the immortal spirit of man.

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THE JEW IN ECONOMIC LIFE WITH SPECIAL REFERENCE TO POLAND

GOTTHARD DEUTSCH

The subject assigned to me is one of unusual difficulty. The material for it has as yet been very insufficiently collected. The average historical works, like that of Graetz, ignore it almost completely. In fact, the only one to devote special attention to it and to treat it with the hand of an expert was Werner Sombart, of whom I shall speak later. Suffice it to state in this connection that into a subject like this, personal prejudice easily enters to sway even comparatively fair-minded authors and makes them generalize individual instances according to pre-conceived notions.

One might make the task easy and state the charge and its refutation in a very few words. The charge may be summed up in the statement that the Jew is materialistic, is preferably a money-getter instead of a money-maker, and is unscrupulous in the way in which he accomplishes the only aim he has in life. The refutation of this charge may be summed up in the words of Goethe—by no means a friend of the Jews—who makes Ahasuerus say in refutation of a similar charge by Haman, "Others do the same, though they are uncircumcised." To this undeniable statement must be added one which is more contested. The charges are based on generalizations of individual facts, and these facts, granting their correctness, are based on historical conditions, which are not of the Jew's making. Sombart calls this view "milieu fanaticism." Again we quote Goethe, who says, "It is

*List of Abbreviations will be found at end of this paper.

easy to quarrel about words and to build a system from words." It is undeniable that the lives of civilized people are largely fashioned by environment and tradition. This, indeed, is the whole problem and its refutation.

If we wish to do justice to our subject, which is the refutation of the charges leveled against the Jews, we must cope with it from a more general point, presenting the nature of the charges—and their number is legion—which have been leveled against them. One fact, which we may reasonably hope will not be denied by anybody, is the utter absurdity of some of the charges brought against the Jews in the course of centuries. The ritual murder accusation, the numerous circumstantial reports how Jews pierced consecrated hosts with the attendant miracles, the claim that they caused bubonic plague by well poisoning are a few specimens of such absurdities, though unfortunately the charges are still being repeated. Some instances, however, may be quoted which hardly can be sustained by any sane person: A Pittsburgh paper reported that a house had been cursed by a dying Jew, and in consequence, three cases of violent death had occurred in this house within a few years.[1] A member of the Tribunal of the Inquisition of Aragon, about the end of the fourteenth century, reports in an official paper that a Jewess of Gerona had pierced a figure made of plaster through the heart and by this she could compel any person to come to her from the remotest places.[2] This gives us a perfect right to doubt various other, though not equally absurd, statements found in records of both ecclesiastical and secular courts. Of similar nature are the reports which I have found repeatedly quoted in various books and newspapers since the beginning of the nineteenth century, which inform us that the Jews have the habit of hastening the death of a dying person by choking him and that they employ a professional dispatcher for such purpose.[3] Who will

[1] The *Pittsburgh Post*, Aug. 23, 1916.

[2] *R. E. J.*, Vol. 52, p. 225 (1906).

[3] Stated by Johann Gustav Buesching (1783-1829) in 42d issue of *Woechentliche Nachrichten*, quoted by A. Wolffsohn in *Jeschurun*, Breslau,

wonder when Russian peasants in Semionovsk were convinced that, in a free kitchen opened in a famine district, the food given to them was provided by a Jewish count, who by means of a certain charm put into this food would convert them to Judaism.[4] Equally logical, though less naive, was the statement made by the French anti-Semite, Edward Drumont, that the Rothschilds opposed the war against the Dahomey negroes because the latter are Semites.[5]

From these statements, whose absurdity is patent, we come to other generalities, which can neither be proven nor disproven. J. J. Chapman, in an essay on the Comic, claims that the Jews are "devoid of humor."[6] A similar claim was made twenty years previously by W. Kirchbach.[7] To me just the opposite would appear more reasonable. I believe that in the nature of human beings, the oppressed, feeling his helplessness, will comfort himself by humor. In addition, I would believe that the peculiarity of the Jew, thinking in two languages, and being trained by his liturgical poetry, which is based upon biblical references, is more apt to develop the ability of punning (which certainly is humor) than his neighbors. The names of great humorists, like Heine, Saphir, Daniel Spitzer, Julius Stettenheim, Montague Glass—to quote only a few names—should amply confirm the theory. But, even granting that these names prove nothing, one will have to admit that the statement made as a generality is arbitrary.

1804, and from there in *Sulamith*, Vol. V, Part 1, p. 69. A similar charge was circulated by two peasants in Weisbach a. d. Rhoen against two local Jews who sued the authors of this story in the courts and compelled them to retract. *Jued. Pr.*, 1910, p. 380-381. Professor Roeder of Heidelberg told the same story of professional "Fertigmachers" employed by Jews, adding that even Mayer Amschel Rothschild was dispatched in this way. *Der Israelit*, Mayence, 1870, p. 60.

[4] *Der Fraind*, Yiddish Daily, St. Petersburg, 1807, No. 80, p. 4, col. 2.

[5] Quoted from *Libre Parole* in A. Z. J., 1895, No. 23.

[6] "The comic is something outside the Jewish dispensation . . . Jewish thought condemns humor." *Hibbert Journal*, VIII, 870, July, 1910.

[7] Quoted from his *Gesammelte Schriften*, Munich, 1889, in A. Z. J., 1889, p. 825.

Similarly arbitrary is the statement made by Ernest von Moeller that Andrew Alciat, a French jurist of the sixteenth century, who was believed to be a Jew, could not have been of Jewish descent, because he possessed the ability of opening new paths for science.[8] We are in a position to refute the statement in its generality by pointing to Albert Einstein, the greatest modern celebrity in the theory of science. Just for once in this connection we are in the gratifying position to agree with the *Kreuzzeitung,* which denounces the method of generalizing individual instances when they are damaging to the subject and ignoring them when they are to its advantage.[9] The only difference between the *Kreuzzeitung* and our view is that this champion of anti-Semitism claims that this is the habit of the Jews. Now in all humility, I would think that the shoe most remarkably fits the other foot.

Very rarely has a book created such a sensation as that of H. G. Wells on the War . We may, therefore, call him one of the leading writers of the day and his words possess an unusual significance. Mr. Wells claims that the Jew is intensely acquisitive and, in another place, that he possesses a disorderly instinct of acquisition.[10] Now it is remarkable that the same Mr. Wells, speaking of David Lubin, calls him a very great world meliorist.[11] Thus, Mr. Wells has given us the clearest instance that it is not a Jewish habit to generalize unpleasant features and to declare high accomplishments as exceptions.

The charge of acquisitiveness is about the most popular weapon in the hands of anti-Semites. Grattenauer, writing at the time of the Napoleonic Wars, when the emancipation

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[8] He says: While he looked like a Jew and possessed business instinct, he also possessed "was kein Jude je besass, den Willen und die Kraft der Wissenschaft neue Wege so zu weisen, dass sie sie wirklich gieng." *Jued. Pr.*, 1907, p. 520.

[9] "Zu den besonderen 'Gaben' des Judentums gehoert es, die Schattenseiten der Gegner an dem Masstab einzelner Tatsachen zu messen, ihre Vorzuege aber zu begraben." Quoted in A. Z. J., 1899, p. 531.

[10] *Tono Bungay*, p. 71, New York, 1909, *New Worlds for Old*, p. 199, New York, 1907.

[11] *Italy, France and Britain at War*, p. 212, New York, 1917.

of the Jew was the subject of worldwide interest, says, "The whole life of the Jew is devoted to earning money, while others consider the money which they earn a means to improve their lives."[12]

About the same time von Beguelin, a Prussian official, states in a report on the conditions of the Jews, the same view, charging the Jews with accumulating money and hoarding it, because being unsociable, they do not spend their money.[13] Just at the same time the provincial authorities of Alsace present the same charge against the Jews as unsociable and see the consequence of this quality in their extravagance.[14] We have, therefore, the Jew presented either as a miser or as a spendthrift.

Similarly is the generalization of the political inclinations of the Jews. Stoecker, the anti-Semitic leader of Prussia, delivered an address in the Reichstag, December 14, 1904, in which he throws the whole blame for the spread of Socialism on the Jews. Almost on the same day the English labor leader, John Burns, speaking in the House of Commons, charged the Jews with just exactly the opposite, with ox-like submission to authority.[15] A comical coincidence of a similar nature appears in one issue of an American magazine. Richmond B. Barrett makes one of his characters say, "He is too humble. He is a Jew only in that." In the same issue another contributor reviews a novel dealing with the negro problem, and says that the hero, a negro, displays an "almost Jewish impudence and obnoxiousness."[16] Specimens of this kind abound. The pioneer of the anti-Semitic movement in

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[12] "Der Jude lebt nur um zu verdienen statt dass andere verdienen um zu leben," *Minerva*, Apr., 1812, quoted in A. Z. J., 1913, 584. On Grattenauer, the anti-Jewish writer, see: Graetz; *Geschichte*, XI, 256, Geiger, Berlin, II, 314-315.

[13] Freund: *Emanzipation*, Vol. I, 147-148.

[14] R. E. J., Vol. 59, pp. 254-260 (1910).

[14a] "Im Grunde tun sie nichts, was sozial heilsam ist, sondern sie schueren lediglich die Revolution bei uns und im Auskande." Quoted from *Allgemeine Zeitung*, Munich, Dec. 16, 1905.

[15] *J. C. D.*, Dec. 15, 1905.

[16] Barrett in a story, The Crucifixion of Anne Gilbert, *Smart Set*,

Hungary, Istoczy, denounces the Jews because they always join the party in power.[17] Similarly, a long-forgotten, but interesting booklet published in 1754 makes the Berlin banker, Vietel Heine Ephraim, say that a compliment paid him by one Christian flatters him more than the homage of all the Twelve Tribes of Israel.[18] Now we clearly see that the supposed characteristic of the Jew is cringing. On the other hand, there is no end of authors who claim that the Jew will never be on the side of law and order. For this the leading Socialists, Lassalle and Marx, are quoted.[19] The psychological basis for this revolutionary character is their lack of national feeling, because the Jew, having no nationality besides his Judaism, is international.[20] On the other

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Sept., 1917, p. 10. Albert H. Mencken in a review of Paul Kester's *His Own Country*, ibid, p. 141.

[17] Victor de Istoczi (1838-1915), the founder of the antisemitic party in Hungary in an address in the Hungarian Parliament, Apr. 8, 1875, quoted in *A. Z. J.*, 1875, p. 265. Istoczi was to my knowledge the first politician to propose the establishment of a Jewish state in Palestine at the time of the Berlin Congress, June 12, 1878.

[18] Ephraim Justifié. *Mémoire Historique et Raisonné sur l'Estat Passé Present et Futur . . . Addressé par le Juif Ephraim de Berlin à son Cousin Manasses d'Amsterdam.* Erlang (?) 1758, p. 22. The real author is Jean Henri Maubert de Gouvest, an unfrocked monk and adventurer, who wrote this camouflaged pamphlet in the interest of the credit of Saxony, whose administration he defended against the charge of extravagance. The pamphlet exists also in a German translation, entitled: *Der Gerechtfertigte Ephraim, etc.*, n. p., 1758. (*Geiger, Berlin*, II, 141.) It is quite typical that Sombart (*Wirthschaftsleben*, 74), while knowing that it is pseudo-epigraphic takes it as a correct expression of Jewish sentiment.

[19] Jacob Vennedey says: "An den agitatorischen Ideen von Lassalle und Marx traegt ihre juedische Abstammung die Hauptschuld," quoted in *A. Z. J.*, 1872, p. 746.

[20] "The foreign outlawed Jew, who has no God, no king, and no country . . . never acts upon any higher principle than self-interest." From: "An answer to a pamphlet entitled Considerations on the Bill, etc., p. 57, London, 1753, quoted in *J. C.*, Feb. 2, 1906, p. 14. "Ueberall fuehlt sich der Jude als Kosmopolit. Die ganze Tendenz des Juedischen Strebens laesst sich in dem Worte Ausbeutung zusammenfassen." Friedrich von Hellwald in *Ausland*, 1872, No. 26, see, *A. Z. J.*, 1873, p. 101. "The Jew is restless and by nature detached from most nationalistic interests because of his sense of racial solidarity that militates against his

hand, the forerunner of Stoecker in the anti-Semitic movement, the German pastor, Todt, feels that the Jew lacks true internationality, which expresses itself in the brotherhood of all men.[21]

The variety of opinion, on what is truly characteristic of the Jews, is under present conditions most strongly expressed in their attitude on war. J. E. Preston Muddock in an article published in *Public Opinion* repeats the rather stale charge that the Jew is possessed of unlimited greed, and that, therefore, if the Jews should ever become a nation, they would "so set other nations by the ears that there would be a reign of bloodshed which would surpass anything of the kind in human history."[22] This statement was made in 1906 at the time when Russia and England seemed on the eve of war. It is, therefore, not surprising that the leading anti-Semitic organ of Russia, *Zemshtchina,* declared that all Jews are for peace, because they are too cowardly to fight.[23] Coming nearer home, we are told by David Starr Jordan, the eminent educator, that the "unseen Empire" of Rothschild and Bleichroeder is responsible for the war. Prof. Jordan did not particularly mention the word Jews, but in an address delivered at Kansas City, he spoke somewhat more clearly of the "invisible Empire, the foundation of which was laid by the pawn-broker, Rothschild."[24] This phrase is used by Atherton

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taking deep root in any community." *N. A. R.*, Nov., 1919, p. 662. Maxime Ducamp says, The Jews are responsible for the "Internationale" and are working for "la monarchie juive universelle," quoted by the German chancellor, Prince Hohenlohe in *Denkwuerdigkeiten*, II, 397. Stuttgart, 1906.

[21] The Jews lack "echte Internationalitaet, Bruederlichkeit aller Menschen." Todt in: Der Radikale Deutsche Socialismus, quoted in *A. Z. J.*, 1789, p. 114.

[22] Quoted in *J. C.*, Aug. 10, 1906, p. 31.

[23] Quoted in the Hebrew daily, *Hazefirah*, Warsaw, 1911, No. 150, p. 2.

[24] In an address on "The Waste of War," delivered before an international peace conference in Washington, Dec. 16, 1910. Proceedings of . . . American Society for Judicial Settlement of International Disputes, Washington, n. d., p. 234-256.

Brownell in his drama, "The Unseen Empire," where the pawn-broker, Mayer Anschel, is quoted by the side of Bleichroeder, who counted gold ever since the Christian era, of Hirsch Guensburg (sic.) Camondo, pawn-brokers all.[25] So we know that the Jews in their inordinate greed are responsible for war.[26] And in this Jordan repeats almost *verbatim* what Treitschke said before, although he, in a letter written to a Jewish paper, denied knowledge of his predecessor. In the days of German ascendancy during the World War, one of the military papers again found fault with the Jewish bankers, among whom, besides the indispensible Rothschilds, the entirely innocent Bethmanns were named, for furthering the peace movement which was merely a repetition of what they did after Waterloo, because then, as now, they were afraid of their securities.[27] So, we have our choice whether the Jews were responsible for premature peace after Waterloo, or for continuing the fight until the nations were bled white. An unusual coincidence is the fact that when the war seemed hopelessly lost for the Central Powers, the clerical anti-Semites of Vienna vehemently attacked the Jews for advocating the continuation of the war, while the racial anti-Semites attacked the "Hebrews", Landsberg and Haas, for advocating peace in the Reichstag.[28] Before the outbreak of the war one of the Junker backers of the leading anti-Semitic paper of Berlin assailed the Jew, Ballin, for advocating peace with England, while a few weeks later another anti-Semitic organ declared that the whole war talk was the work of "Hebrew jingoes."[29] It seems proper to close this enumeration with the quotation from the English poet, George Crabbe, who in his poem, "The Borough" (1810), says:

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[25] *Kansas City Star*, Nov. 10, 1912.

[26] Brownell: *The Unseen Empire*, p. 79-80., N. Y., 1914.

[27] *Rheinisch-Westfaelische Zeitung*, Sept. 8, 1915, quoted in *Mitteilungen, Antis.*, 1915, p. 139.

[28] *Oe. Wsch.*, 1917, p. 670-671.

[29] *Mittlgn. Antis.*, 1913, p. 163.

"Jews are with us, but far unlike to those
Who, led by David, warred with Israel's foes;
Nor war, nor wisdom yield our Jews delight,
They will not study and they dare not fight."[30]

Just as the charges of inclination to war and peace alternate, so do we likewise find the charges alternating from one extreme to another in regard to the party which the Jews as a class prefer . One of the most frequent charges seems to be that the Jews favor German interests. *L'Union,* considered the organ of the papal Nuncio, in Paris, advised the French diplomats against taking any interest in the cause of the Jews of Turkey in the troublous times of 1876, because the Jews always serve German interests.[31] The *London Times,* when it began to change its attitude to pro-Russian policies, accused the Palestinian colonists of German sympathies.[32] In the Hungarian Parliament during the height of the anti-Semitic movement, the Jews were charged with similar tendencies,[33] though a little previously the *Vossische Zeitung* attacked the Jews of Budapest for having absented themselves from the session of the municipal council which voted to discontinue the former subsidy to the German theater.[34] The fact of the matter was that the session at which the vote was taken was purposely called for *Yom Kippur,* in order to prevent Jewish members from voting. In 1870 we constantly read in French papers the charge that Jews are Prussian by sympathy and birth.[35] The *Catholic Herald* of London claims that the Jews all over the world have pro-German sympathies, and so do other English newspapers.[36] On the other hand, our old friend, Treitschke, is equally sure that the Jews all over the world have sympathy with France, because French

[30] *J. C.*, Feb. 8, 1907, p. 10.
[31] *A. Z. J.*, 1876, p. 75.
[32] *Times*, Sept. 28, 1912, quoted in *J. C.*, Oct. 4, 1912, p. 24.
[33] *A. Z. J.*, 1882, p. 378, where in refutation the fact is quoted that most of those who change their names to such of Magyar sound are Jews.
[34] *A. Z. J.*, 1880, p. 632.
[35] Ibid, 1889, p. 410.
[36] *J. W.*, Nov. 25, 1914, p. 7. Ibid., Apr. 14, 1915, p. 10.

is a cosmopolitan language.[37] The clerical Munich paper, *Bayerisches Vaterland,* created a sensation by the publication of a forged document, according to which the *Alliance Israelite* had offered a prize for the head of Emperor William.[38] The statement has been repeated numerous times.

Similar is the charge, though there would seem to be at least logic in it, that the Jews favor disruptions within the Christian Church in order to weaken it. As early as the sixteenth century one of the leading humanists, Mutianus Rufus, in a letter to the Elector of Saxony, claimed that the Jews caused the Reformation.[39] During the Kulturkampf the leading champion of clericalism claimed that the Jews are responsible for the whole liberal movement which worked for the restriction of clerical power.[40] Protestant opponents of the Catholic Church, on the other hand, claimed that the Jews are the backers of Catholicism.[41] Vienna free-thinkers in 1912, when a so-called Eucharist Congress was held in Vienna, maintained that no one would have paid any attention to it had it not been for the "Jew press."[42] Usually we find the Jews presented as fanatics for religion. L. Addison, the father of the famous essayist, laments in 1675 the "notorious" obstinacy of the Jews in adhering to the doctrine of their forefathers.[43] A modern German writer who visited the so-called Templars in Palestine, a mystic Protestant sect, is deeply grieved at this mystic longing for Zion which Judaism has bequeathed to Christianity.[44] Duehring,

[37] Quoted in *A. Z. J.*, 1886, p. 97.

[38] *A. Z. J.*, 1900, p. 519.

[39] Doellinger, *Die Reformation, Ihre Innere Entwicklung und Ihre Wirkungen,* I, 156. Ratisbon, 1846. See also Feilchenfeld: *Josel von Rosheim,* p. 119. Strasburg, 1898.

[40] Von Ketteler, Bishop of Mayence, *Die Centrumsfraktion auf dem Ersten Deutschen Reichstage,* Mayence, 1872, quoted in *A. Z.*, 1872, p. 265.

[41] Pastor Schmitz in *Neusser Wochenblatt,* quoted in *A. Z. J.*, 1872, p. 861.

[42] E. V. Zenker in the Vienna *Wage,* Sept., 1912, quoted in *Die Welt,* 1912, p. 1205.

[44] The Present State of the Jews . . . To which is annexed a Summary Discourse of the Mishna, Talmud and Gemara, London, 1675, quoted in *J. C.*, Feb. 2, 1906, p. 12.

one of the earliest anti-Semitic writers of Germany, has an explanation for Jewish religiousness. He claims the Jew is born a slave.[45] But, on the other hand, there are endless authorities to tell us that the Jew has no religion at all, and his object is to destroy Christianity out of hatred for all religion. Now, please take your choice.

The difficulties of the subject must once more be emphasized and they are demonstrated very readily by one quotation. The Arabic geographer, Mukkadisi, who wrote about the end of the tenth century, says, "In this province of Syria also for the most part the assayers of coin, the dyers, bankers and tanners are Jews, while it is most usual for the physicians and the scribes to be Christians."[46] I am indebted for this quotation to the courtesy of my colleague, Dr. Morgenstern, and have no doubt that in numerous old works occasional references to our subject may be found.

Coming from this ancient record to modern times and to a subject which now is prominently before the Jewish public as a surprising evidence of prejudice, I quote from a New York Yiddish paper the report that when some six years ago a daily wage of five dollars was surprisingly liberal, 400 Jews applied for work at the Ford factory in Detroit.[47] Upon inquiry, I learn through the kindness of Rabbi Franklin of Detroit that in 1916 the Ford Motor Car Company employed 1,360 Jews, and the average time of their employment was 119.6 months. The manager of the employment department declared that he has reason to believe that probably 10 per cent should be added to this number, to include those who for certain reasons concealed the fact that they were Jews. Mr. Ford said personally that "Jews are among the most dependable and skillful" of his workmen.[48] It was, therefore,

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[45] ". . . den religioesen Zionismus, den das Judentum wie einen Stachel in der christlichen Froemmigkeit zurueckgelassen hat." Paquet in *Deutsche Rundschau*, Jan., 1915, p. 15.

[46] Guy de Strange's Translation of the Chapter of Mukadasi's (c. 985), Description of Syria, including Palestine, p. 77, London, 1886.

[47] *J. T.*, Jan. 21, 1914.

[48] Letter dated Dec. 27, 1916.

certainly a disappointment to me to read the articles published in *The Dearborn Independent,* which repeat the old charges that the Jew is merely a money maker, shirking hard work, and indifferent to the economic results of his activity. As a similar fact, I quote from information given to me by Rabbi Cronbach, then of South Bend, Ind., who found in a wagon factory, 56; in a sewing machine factory, 55; and in a plow factory, 7 Jews employed at common labor. Rabbi Cronbach also found that many of these laborers prefer not to be known as Jews, and in the last named works, the superintendent was completely surprised when he learned that there were Jews in his employ.[49] Rabbi Louis Kupin, then of Quincy, Ill., found three Jews employed in a stove factory and the superintendent asked for 300 more, because he had found the Jews whom he employed sober and industrious workmen.[50] Eight hundred Turkish Jews of Spanish nationality, mostly natives of Salonica, are living in New Brunswick, N. J., and working in the local factories.[51] The mention of their place of origin suggests the well-known fact that the labor on the docks of Salonica is almost completely in the hands of the Jews, who form the majority of the city's population.[52]

Coming back to the United States, it is well known that in the various branches of garment manufacture Jews are quite prominent as employers and laborers. According to a statement made to me personally by Mr. Benjamin Schlesinger, organizer of the Cloakmakers' Union, on January 29, 1917, Cincinnati had 1,500 Jews working at that trade, while of the 60,000 workmen employed in that branch of labor in New York 80 per cent are Jews. Mr. Schlesinger calculates that out of a total of 140,000 people employed in that branch of work, fully 110,000 are Jews. Again pointing to the difficulty of obtaining the material on the subject, I give a few

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[49] Letter dated Jan. 23, 1911.
[50] Letter dated 1915.
[51] *The Tog,* New York, Nov. 1, 1917, p. 10.
[52] *Der Israelit,* 1899, p. 147.

facts gathered from newspapers. The *Jewish Daily News*[53] states that sixty-five per cent of all garment workers in America are Jews and their number is several hundreds of thousands. In the stipulation of a strike settlement in the New York Button-Makers' Union, the New Year and the Day of Atonement were declared as legal holidays.[54] During a very serious strike in the fur industry in Newark, N. J., we learned from the daily papers that almost all the hands were Jews. The same was reported during a strike won by the neckwear workers in New York, where 5,000 Jewish girls were employed.[55] Another report informs us that a shoe factory in Lynn, Mass., discharged twenty-eight Jewish girls for having absented themselves from work on New Year's Day.[56]

Similar conditions exist also in European manufacturing centers, where immigrants from Eastern Europe found a home. In the course of a strike in the tailor trade in London the number of Jewish tailors was by actual count found to be 45,600.[57] The *Evening Standard,* in an article whose tone was directly hostile to the Jews, says: "Half the tailors of London are Russian Jews, very hard-working men and good tailors."[58] The Jewish Tailors' Union in Leeds, comprising the various branches of the tailoring industry had in 1914 a membership of 4465, which by no means comprised all those working at the trade, as was proven by the fact that the membership was increasing at that time.[59] It is especially interesting to learn that during the slack season in the tailoring industry in the same city a large number of idle tailors took the place of the striking dock hands.[60] In Canada,

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[53] *J. T.*, Apr. 20, 1913.
[54] *Tog*, Feb. 17, 1917.
[54a] Yiddish dailies, Apr. 11, 1915.
[55] *Times-Star*, Cincinnati, O., Oct. 21, 1909, p. 9.
[56] *Hebrew Standard*, Sept. 24, 1912, p. 4.
[57] *Hajnt*, Warsaw, Yiddish daily, 1912, No. 99, p. 1.
[58] Quoted in *J. W.*, Aug. 1, 1917, p. 8.
[59] *J. C.*, May 7, 1915, p. 13.
[60] Ibid, July 12, 1807, p. 35.

where the industry has been practically created by Jews, there are 10,000 Jews working in the clothing manufacture.[61] Paris has 31,000 Jewish laborers, of whom 20,000 are tailors, while the rest are working at various trades, especially in the cap-making industry.

We shall afterwards speak of the historic conditions which attracted Jews to certain classes of business and through this in the course of modern industries to the manual labor in the same branch. Such a popular branch of commerce was the tobacco line and six large tobacco manufactories of New York, which employed 2,500 hands, were found to have among their employes sixty per cent Jews. The cabinet-makers, which again is largely a new trade amongst Jews of New York, have a Jewish union with a membership of 1,000, but the total employed in the same trade is estimated at 10,000. The carpenters' union of New York, closely allied to the former, counts 8,000 Jews.[62] The Jewish carpenters' union, in Chicago, established in 1900, numbered four years ago 600 members.[63] The Jewish carpenters' union of Cleveland numbers 600 members. Besides these, there are 100 in other organizations, 200 bricklayers, 400 paper-hangers and painters, 200 plumbers, 100 bakers, 100 cap-makers, no figures of factory workers, drivers and others were obtainable.[64] The structural iron trade, which is a rather new line of industrial activity for Jews in New York, employs 25,000 Jews, while in the Colonial Metal Company of Brownsville almost all the hands are Jews.[65]

There might be a certain suspicion in regard to round numbers not based on an actual count, although the mere existence of Jewish unions in the trades mentioned prove be-

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[61] *Am. Isr.*, March 2, 1916, p. 1, col. 4.

[61a] *Vorwaerts*, New York, Aug. 17, 1913. *Morgen Journal*, N. Y., Apr. 6, 1913.

[61b] *Vorwaerts*, May 12, 1913, p. 5.

[62] Ibid, Feb. 8, 1915, Dec. 30, 1916.

[63] *Jewish Courier*, Chicago, Dec. 11, 1916.

[64] *Jewish World*, Cleveland, Sept. 7, 1915. Ibid, March 1, 1917.

[65] *Vorwaerts*, Feb. 8, 1914. Ibid, Nov. 21, 1914, p. 6.

yond any doubt, as do the contributions to charity, the existence of a considerable number of Jews. The following quotations of the facts reported in newspapers prove our case completely. Abraham Wilsawsky, a painter in Philadelphia, fell from a scaffold and was killed.[66] Morris Perlman, a painter in Brownsville, met with the same tragic fate.[67] Of two Jewish painters working on the East Side of New York on June 27, 1915, one was killed and the other injured.[68] For a reason that will appear obvious to anyone who remembers the charges leveled against the Jews of Roumania, it may be quoted that Maier Goldstein, a roofer, was killed by a fall from the roof of a church where he worked. Just in this connection I may say that I accidentally met a Jewish roofer working on the roof of Lane Seminary in Cincinnati, when I had occasion to consult the library of that institution. These individual facts would mean very little were they not picked up at random, but having been obtained in this way they should demonstrate to anyone not totally blinded by prejudice that a considerable number of Jews are earning a livelihood by the work of their hands. Similarly accidental and, therefore, of decisive importance is the information contained in the following two facts: Alex Hurwitch, an omnibus driver in Gary, Ind., was stabbed by a negro passenger in a dispute about the payment of the fare.[69] The Brooklyn Rapid Transfer System discharged in 1918 twenty Jews for not reporting for work on the New Year's Day. On this occasion we heard that this transportation company employed 700 Jews. Accidentally, I met a Jewish conductor on a New York surface car, and asked him how many Jews were employed on the street cars of New York. He told me that it was impossible for him to know the figures for all branches, but that on his line there were eighty, and if, as was quite plausible, all

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[66] Ibid, March 24, 1915.
[67] *J. T.*, Aug. 19, 1915.
[68] *Vorwaerts*, June 28, 1915.
[68a] *Der Israelit*, 1889, p. 61.
[69] *Jewish Courier*, Chicago, Nov. 10, 1918.
[69a] *Am. Isr.*, Sept. 19, 1918, p. 2.

lines would show an equal percentage there must be nearly 1,000 in the city. I personally know a Jewish conductor in Cincinnati, who is working in his position for thirty years. Again, it must be emphasized that this information is obtained from sporadic facts and the nature in which this information was obtained proves its value as a statistical factor. It is well known that the kosher butcher trade is entirely Jewish, and during a strike in this trade at New York, 2,500 workmen walked out.[70] Similar, though not equally general, are the conditions in the baker trade. We have a Jewish Bakers' Union in Chicago with 600 members and a considerable number in a like union in Cleveland.[71] There are from 5,000 to 6,000 Jewish bookbinders in New York.[72] In order to show how Jews may be found in hard and dangerous work, I quote the case of the watchman, Wolf Granowski, of New York, who was murdered by burglars while on duty.[73] Further figures and facts are given at random because, taken from various sources at various times, they prove that at least the generality of the charge leveled against the Jews—that they refuse to perform manual labor—is not true. The Constitution of Cracow, drafted in 1595, prescribes that one who has a daughter who is ten years old, and does not hire her out for domestic service, shall not receive any charity portion, and that the girl shall not be assisted from the marriage portion society when she marries.[74] This brings us directly to conditions in Poland, where owing to the less stringent organization of the guilds, the Jewish mechanics were more frequent. It is well known that the diamond cutting trade in Amsterdam, the center of this industry in the world, is in Jewish hands.[75] The difficulties with which Jew-

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[70] *J. T.*, Jan. 12, 1914, p. 8.
[71] *Jew. Courier*, Apr. 29, 1917.
[72] *Vorwaerts*, March 26, 1913, p. 4.
[73] Ibid, Sept. 1, 1914.
[74] *Jahrb. J. L. G.*, X, 345 (1913).
[75] Berthold Auerbach: *Briefe*, II, 368, F. a. M., 1884. *Der Israelit*, 1896, p. 1561-1562.

ish labor has to contend may be illustrated right here in connection with the facts suggested by the diamond trade in Amsterdam, and also by the previously mentioned tobacco industry. Amsterdam obtained its high position in the diamond industry through Jewish merchants, refugees from the Inquisition in Spain and Portugal, who from the end of the sixteenth century settled there in large numbers. They had been engaged in the same industry in their former home, due to the fact that Spain and Portugal were then the leading colonial powers and, being compelled by religious intolerance to seek refuge in a free country, transferred their business to Amsterdam. It was natural that a Jew looking for work by which he could support himself appealed to a coreligionist, or was recommended to him by a charitable organization. Similar are the conditions in the tobacco manufacture, although the prominence of Jews in this branch has a different reason. The Jew, being hedged in in so many ways by hostile legislation, was compelled to constantly look for new chances of earning a livelihood. The tobacco industry originated in the sixteenth century when the plant was first brought to Europe. At the time when its use became popular, Europe had gone through the terrible experience of the Thirty Years' War. The public finances were everywhere in a state of complete demoralization and every country required large revenues for the work of reconstruction. New methods of taxation had to be devised. Tobacco, as a new article of consumption and as a luxury, offered itself as a convenient object for taxation. Jews created the monopolies which yielded to the states a considerable and safe revenue, without any expense in collection, and so they became leaders in this branch of commerce and industry. It again was natural that they should employ Jews in their factories and offices. An impressive instance of modern times shows that a Jew seeking employment would find an insuperable barrier in concerns owned by Christians and considerable difficulties even in establishments owned by Jews. Christian laborers entered a mill owned by a Jew, in Bialystok, and drove all Jewish hands out, and declared they would not tolerate the

employment of any Jews either there or in any other mill.[76] A personal investigation conducted by me in Bialystok in 1905 showed similar facts. It was an evil day for the Jews when new labor-saving devices were introduced in the mills there. As soon as the mechanical loom took the place of the old-fashioned hand loom, it was necessary to employ Christians in Jewish mills, so that they did not have to be idle on the Sabbath, and the result was usually that the Jewish hands were forced out completely.[77] The conditions previously related that it requires a Jewish employer to give a chance for labor to Jewish laborers, presupposes a large Jewish population if Jews are to find employment as unskilled workers or as mechanics. For this reason we find Jewish laborers in large numbers in Poland. S. E. Blogg of Hanover, who visited Poland in 1822, reports with astonishment that he saw venerable old Jews breaking stones on the road and wheeling dirt.[78] This was possible in Poland, because the contractors were largely, if not exclusively, Jews. It may be mentioned without a feeling of the need for apology, that people turn to hard and unremunerative labor only when they are compelled by the necessities of life to do so. The sons of New England clergymen, lawyers, or college professors are not usually found in stone quarries, nor are their daughters very often seen as domestic servants or as seamstresses. The late war which, in the beginning, affected most seriously the dense Jewish population of Eastern Galicia, Russia, Poland and Lithuania, brought numerous fugitives to Western Europe, whose ranks were swelled by others conscripted with more or less suavity for work in the depleted mills or on the depopulated farms of Germany. Hundreds of such men were employed in the coal mines of upper Silesia,[79] others in the fa-

[76] Dr. Bloch's (formerly *Oest.*) *Wschr.*, 1919, p. 395.

[77] See my essay, *The Real Cause of Antisemitic Persecution*, published in various American Jewish papers, Aug., 1906, in reply to Goldwin Smith's venomous article, *Is It Religious Persecution?*, published in *The Independent*, N. Y., June 21, 1906. An abstract of my rejoinder was published in *Literary Digest*, Sept. 22, 1906.

[78] *Erzaehlungen meiner Erlebnisse*, p. 27, Hanover, 1856.

[79] *Oest. Wsch.*, 1918, No. 24. *A. Z. J.*, 1915, No. 8.

mous Krupp works in Essen,[80] others in the naval yards at Kiel, or in the shipyards of the Vulkan at Bremen,[81] others in the sugar mills of Tangemuende. Even after the declaration of the armistice some were still retained in the Krupp works and in mines in this section of Germany.[82]

The work in the mines, though rather unusual for Jews even in Poland, was not altogether new. The first discoverer of coal oil in the Galician naphtha district was the Jew, Abraham Schreiner, who died a poor man, not possessing the capital to exploit his discovery. But many Jews took small holdings and were employed in the naphtha mines, which still gave them the privilege of observing the Sabbath, while coal oil wells could employ Jews only in limited numbers at the occupations which made the observance of the Sabbath possible. It must be admitted with a sense of deep humiliation that in exclusively Jewish trades, labor conditions are usually far from being satisfactory. On the occasion of a strike of the Tallith weavers in Kolomea, Galicia, which occurred in 1892, we learned that the 4,000 hands who walked out earned from 40c to $1.20 a week working fifteen hours a day.[83] Similar are the conditions in the same trade in Dubrawna, which Jacob Gordin presented to us in the wonderful play, "God, Man and Devil." Of other trades in Poland, the tanneries of Lask should be mentioned, in which ninety per cent of the working men are Jews. I may add here that when tanneries were conducted on a more primitive scale, I still re-

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[80] *Isr. Fambl.*, Nov. 6, 1919.

[81] Ibid, 1916, No. 7.

[82] *A. Z. J.*, 1915, No. 37.

[83] *Neuzeit*, Vienna, 1892, p. 322. *Oe. Wsch.*, 1914, 427-428. *Vorwaerts*, Dec. 1, 1913, p. 5.

[83a] *Hajnt*, 1912, No. 117, p. 3, col. 5.

[83b] *Mitteilungen des Deutsch-Israelitischen Gemeindebunds*, No. 87, p. 67-68 (1914).

[83c] *Hazefirah*, 1912, No. 7, p. 3.

[83d] Ibid, 1914, No. 62.

[83e] *Der Israelit*, 1902, p. 1562-1563. Such raftsmen were victims of the Tisza Eszlaer ritual murder trial in 1882.

[83f] *J. C.*, Aug. 3, 1917, p. 5.

member in Northwestern Bohemia and in one city of Moravia, a number of Jewish families in which this trade was hereditary. In the important woolen manufacturing district of Lodz, the official statistics dating from 1914 inform us that the 140 mills employed 2,222 Jewish men and about 3,000 girls. Similar are the conditions in the shoe manufactories of Warsaw, where again, as in Bialystok, every improvement in the method of production throws Jews out of employment. Wage conditions showing that the Jew is not always the exploiter of the poor, hard-working population, are illustrated by a few facts quoted at random. During the season of *matzos* baking, numerous Jews from country places come to Warsaw to seek employment in the bakeries, earning two roubles a day as bakers, or one rouble as plain laborers for a working day of fifteen hours. This fact taken from a report in 1914 just previous to the war would mean that $1.00 a day for a mechanic and 50c for an unskilled laborer is considered an unusual opportunity. In the braid shops of Sassow, Galicia, in 1914, girls, including young children, worked long hours, restricted by nothing. The demands of the market were for 80 kreuzers (32c) a week, while experienced hands earned as high as 8 crowns ($1.60). As an unusual occupation, it is worth reporting that the raftsmen transporting the lumber from the Carpathian Mountains down to the Hungarian cities are largely Jews. Statistics after the war prove that in Warsaw there were 15,000 Jewish master mechanics and altogether 50,000 craftsmen employed at manual trades. Just for the sake of closing this chapter with specimens of the difficulties of obtaining exact information, the following two cases from different countries are reported. When Armin Suranyi, the first Jewish chimney-sweep of Hungary, died, the papers reported the difficulties which the man had in obtaining a license as a Jew for a trade at which he worked all his life.[84] Similarly, it was by mere chance that I learned of the existence of Isaiah Levi, a railroad engineer in Italy, because he was killed in an accident.[85] Any-

[84] *Neuzeit*, 1898, p. 63.
[85] *Vessillo*, 1901, 372.

one will see how difficult it is to obtain facts sufficiently well authenticated to refute the vague assertions of anti-Semites, and the latter, if they are at all amenable to reason, will have to admit that no matter how criminal it may be to earn an honest livelihood as a merchant, a manufacturer, a lawyer, a physician, an author, publisher, theatrical manager, etc., not all Jews are fortunate enough to belong to this class of easy money-getters.

The presentation of this paper was suggested by the conditions in Poland, where the cruelties perpetrated against helpless Jews were, as is usually the case, excused by the claim that the Jew is an exploiter, shunning labor for himself and living on the labor of others.

This requires an historic survey of the condition of the Jews in Poland, though Werner Sombart may call such a presentation "milieu fanaticism."

The Jews in Poland are in very vast majority descendants of immigrants from Germany, as their language and the frequency of family names pointing to German cities, such as Landau, Auerbach, Oettinger, Bacharach, Spira in various forms, pointing to Speyer, and many others prove. The earliest arrivals were probably fugitives from the massacres during the period of the Crusades. They were followed, beginning with the fifteenth century, by large masses forced out of Western Europe by hostile economic legislation, especially by the growing power of the guilds. This brings us at once to the economic side of the situation. While in the more highly developed countries of Western Europe mechanics organized in guilds formed the upper classes of the cities and excluded Jews from membership, the undeveloped country of Poland allowed the Jewish mechanic to engage in his occupation. As the sources for this part of Jewish history have not been fully searched, the facts presented here must naturally have a fragmentary character, sufficiently strong, however, to prove a large participation of the Jews in mechanical trades which, as will be seen, they almost monopolized in certain branches.

The minutes of the congregation at Cracow of 1631 to

1632 mention Judah "Einbinder" (bookbinder), Jonah "Farber" (dyer) and Abraham "Drucker" (printer).[86] In 1644 we find a guild of Jewish goldsmiths referred to in the same city, who donated 400 florins to the building of the synagog.[87] The records of the same congregation contain an entry of a contract apprenticing a girl, who was to learn the work of passements making, in 1645.[88] It may be stated on this occasion that the Polish nobility was fond of wearing braided and laced garments, and many Jews were engaged in this trade, as also the frequent family name "Posamentierer" proves. Lace-making as the usual occupation of Jewish women in Poland is mentioned in a report submitted to King Frederick William II, of Prussia, in 1793, after the third partition of the Polish kingdom.[89] In a charter granted by King John Sobieski, the liberator of Vienna in 1683, it is expressly stated that the Jews are permitted to carry on as heretofore the trades of tailor, furrier and butcher. This charter is confirmed in 1722 and 1765.[90] When part of Poland was annexed to Prussia, it seems that the Christian mechanics expected to benefit from the new administration by an extension of the narrow guild privileges existing in Prussia to their country. The Christian tailors of Obersitzko, the birthplace of the historian, Abraham Berliner, submitted a petition to the authorities in 1793 against the competition of the Jews which they called an encroachment upon their privileges from Polish times. It is to the credit of the Prussian administration that the Minister of the Interior replied that it was desirable that the Jews should engage more in mechanical trades than in commerce, which is already overcrowded, and that if trades were prohibited to them, they would be placed between the alternatives of starvation or a

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[86] *Ha-Eshkol*, I, 168-169.

[87] Ibid, II, 165-166.

[88] Ibid, II, 172.

[89] *Berliner aus meiner Knabenzeit*, p. 6 in *Jahrb. J. G. L.*, 1913.

[90] Levin, *Geschichte der Juden in Inowrazlaw*, Zeitschrift der Histor. Gesellschaft f. d. Provinz Posen XV, I, 45.

criminal career.[91] The frequency of mechanical trades amongst the Jews is illustrated by a census taken in 1835 in Rawicz, Prussian Poland. This census shows that among 405 heads of families 33 were tailors, 14 furriers, 7 makers of padding, 5 makers of passements, 3 glaziers, 1 baker, 2 bookbinders, 9 teamsters.[92] In the city of Gnesen, when Prussia annexed this part of Poland, there were found 685 Jewish souls, among whom there were 10 butchers among the 35 in the city and 53 tailors out of 57.[93] In a report of the Prussian Department of Commerce submitted in 1809 it is stated that almost all the seal-engravers of the country are Jews, and that in the Polish provinces the great majority of furriers and tailors are Jews.[94]

The mention of seal-engraving leads to an interesting chapter in the economic life of the Jews. What has been stated in the Prussian report about Prussia is true of almost every country where Jews live. The list of engravers in the Jewish Encyclopedia will show their prominence in this trade, and it may be mentioned in passing that the celebrated engraver of our country, Victor D. Brenner, the designer of the Lincoln penny, is the son of a seal-engraver from Szawli, Poland, who in turn was an apprentice under the illustrious Abner Grilliches. Equally interesting is the fact that the settlement of the Jews in Sweden, where residence was for centuries prohibited to them, dates from the German Jew, Isaac Aaron, who was called to Sweden to engrave seals for the State and did his work to such satisfaction of the authorities that he was invited to take up his permanent residence in Stockholm.[95]

Returning to Poland, we shall give some figures of recent date. The census of Galicia, the Austrian part of Poland, in 1910 showed 871,895 Jews, a total of 10.86 per cent. Of these 214,184, or 24.57 per cent, were engaged in industrial

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[91] Berliner, *Aus meiner Knabenzeit*, p. 5.
[92] Cohn, *Geschichte der Juden in Rawicz*, p. 58, Berlin, 1915.
[93] *A. Z. J.*, 1919, No. 47-48.
[94] Freund, *Emanzipation*, I, 146.
[95] Aron Isaac, *Sjelfbiografi*, Stockholm, 1897.

and manual labor, which is a higher percentage than that found in the same occupation among other nationalities of the provinces.[96] In the city of Lemberg, the largest city of Galicia, the census of 1910 showed 57,387 Jews, or 27.8 per cent of the population. Of these 2,072, or 46 per cent of all mechanics, were Jews, among whom 98 were tinners, 301 tailors, 33 furriers, 185 barbers, 160 painters, 57 carpenters, 69 bakers, 69 butchers, 180 shoemakers, 70 locksmiths, etc.[97] In Lithuania, which, although an independent state, may be counted for the last four centuries, as far as the Jews are concerned, as part of Poland, the latest census gives 144,527 Jews, of whom 48 per cent are engaged in commerce and 21 per cent are mechanics. These figures serve conclusively as specimens for the economic condition of the Jews in Eastern Europe. They are represented in a larger percentage than their number would warrant in commerce, but also in a considerable larger proportion in manual trades, a fact which is patent to anybody who will study the economic condition of the numerous Jewish immigrants in the United States coming from that section of Europe.

The charges made against the Jews of Poland were also used as pretext for the terrible oppression to which they were subjected in Rumania for almost seventy years, or to speak more exactly, ever since the Treaty of Paris in 1856 gave to Rumania a considerable measure of autonomy. The Scotch missionaries, Robert McCheyne and Andrew Bonar, who visited Bucharest in 1839 in the interest of missionary work, report—and they surely could have had no reason for presenting the condition of the Jews in a favorable light—that the Jews are mostly mechanics, tailors, shoemakers, carpenters, goldsmiths and the like. They report similar conditions from Moldavian cities like Fokshani, Berlad and Jassy.[98] The Rumanian census of 1902 shows 19,289 master mechanics, 5,694 journeymen and 3,989 apprentices, representing 18 to 19.6 per cent of the Jewish population. From Czernowitz,

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[96] Kaplun-Kogan, *Juedische Wanderbewegungen*, p. 9, Bonn, 1919.
[97] *Oe. Wsch.*, 1913, p. 618.
[98] *Narrative of a Mission*, p. 388-415.

the capital of the then Austrian province of Bukowina, now incorporated into Rumania, statistics gathered in 1886 report 397 Jewish and 446 Christian mechanics,[99] which receives its economic interpretation when we remember that the last available census showed that the Jewish population of Czernowitz was a little less than one-third of the total.[100] For Russia we possess only an incomplete and inexact census dating from 1897. But statistics taken by the Jewish Colonization Association showed that Russia, in which was included a great part of Poland, had 500,986 Jewish mechanics, of whom 76,548 were women. This would mean about 10 per cent of the total population and about 30 per cent of the people engaged in working for a livelihood.[101]

The charge leveled against the Jews of Russia, Poland and Rumania, and in fact everywhere, that they shun productive labor is usually emphasized in the presentation of the terrible suffering of the Jews in the Middle Ages. Numerous authors deprecating the wholesale butcheries during the Crusades, at the time of the "Black Death" and sporadic outbreaks of mob violence, followed by expulsions, will say that while these excesses must not be condoned, they have to be understood as the natural reaction of an outraged population against their exploiters. It, therefore, is useful to quote instances from old history—unfortunately they have to be disconnected—that at all times Jews were engaged in manual labor, and that the predominance of mercantile occupation is due—let us say it again in spite of the sneer at "milieu" fanatics—to hostile legislation which excluded Jews from trades then considered the most gainful and socially most respected occupation.

Jewish dyers (tincta judaeorium) are mentioned in Benevento in the twelfth century.[102] This trade, as we shall learn, was largely in the hands of the Jews during the second part

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[99] Kaplun-Kogan, p. 6.
[100] *Neuzeit*, 1886, p. 133.
[101] *Kaplun-Kogan*, p. 45.
[102] Vessillo, 1919, p. 283.
[102a] *R. E. J.*, 60, 178.

of the Middle Ages in the Mediterranean countries. In an order of James I. of Aragon (1257) a dyer, Isaac of Gerona, is mentioned. A guild of Jewish shoemakers in Saragossa obtained a charter from the King in 1336.[103] Dyeing is referred to as a regular trade of the Jews of Sicily in an order of King Peter III. in 1282.[104] A Jewish embroiderer (brodeator) of Fossano is mentioned in a document of the Count of Savoy (1429).[105] The city of Turin appeals to the Duke of Tuscany to prohibit the Jews from engaging in the butcher trade (c. 1450).[106] In Southern Italy we find in the fifteenth century Jews as soapmakers, tanners, dyers, silver and goldsmiths.[107] Their activity in mechanical trades was so important that when King Ferdinand of Aragon in 1492 ordered the expulsion of the Jews from the island, which was then under Spanish rule, the provincial council appealed to him to suspend the decree, because all manual trades were controlled by the Jews and it would be impossible to find the necessary hands for iron-work and ship-building.[108] A *Judenordnung* issued by Philip the Magnanimous of Hesse, Luther's friend and protector, in 1539, prohibits the Jews from engaging in mechanical trades and, in addition, from dealing in any article manufactured by the guilds.[109] This is just a specimen showing how Jews were compelled to emigrate to Poland and why they took a prominent part there in mechanical trades. An edict of the German Emperor and King of Spain, Charles V, issued April 3, 1544, permits Jews to take higher interest than those taken by non-Jews, because their exclusion from manual trade compels them to engage in money-lending.[110] No better testimony than that of the bigoted Spanish ruler

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[103] *A. Z. J.*, 1892, 438.

[104] *R. E. J.*, 64, 233 (1912).

[105] *Vessillo*, 1917, 548.

[106] *Ibid*, 1913, 501.

[107] Lucarelli: *Notizie e Documenti . . .* , I, 79. See: *Vessillo*, 1917, 191.

[108] Guedemann: *Geschichte*, etc., II, 288. *M. G. W. J.*, 55, 265-266 (1911).

[109] *M. G. W. J.*, 41, 507.

[110] *Jahrb. J. L. G.*, IX, 313 (1912).

is necessary to refute the theory of "milieu fanaticism." When in the course of the Thirty Years' War the Jews, as was the case in every crisis, were made the target of provocation at a strategic failure, Count Wallenstein, the chief commander of the imperial forces, ordered in 1633 the expulsion of the Jews from Glogau. Three years afterwards he repealed his order and issued a new charter to the community which stated that the Jews must not engage in any manual trade, except such as was needed for their own consumption.[111] Nearly a hundred years later, in 1722, the census of the city shows that there were 8 butchers, 7 tailors, 3 embroiderers, 2 seal-engravers, 1 lacemaker, 1 passement maker and 1 button maker. The last four occupations belong to the so-called free trades. The former could hardly subsist on the trades of the Jews only, which would prove that in spite of all legal restrictions, people buying a suit of clothes or a pound of meat did not always insist on the religious test of the seller.

Modern Jewish history begins the 27th of September, 1791, when the French Parliament passed a law abrogating all civic and political restrictions on the Jews. It therefore is interesting to study the restrictions on French territory existing up to that time for the numerically insignificant Jewish population, consisting practically of the Jews of the former German provinces, Alsace and Lorraine, and the smaller colonies in the Southern States formed by the fugitives from the Spanish Inquisition. The City Council of Diedenhofen (Thionville) in 1664 passed a resolution that no permit for a trade should be valid unless it contained the clause "Romain Catholique", and indeed, on the ground of this resolution, four Jews who had obtained such a permit in 1767 were refused permission to settle in the city.[113] In Alsace, where the clamor against the usury of the Jews was loudest at the time of their emancipation, manual trades were prohibited to them, and re-

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[111] Brann: *Schlesien*, p. 213.
[112] Ibid., 239.
[113] Kohn, *Juden in Diedenhofen*, p. 12-13. n. d., n. p. (1913).

mained prohibited, even when the royal edict of 1784 had removed some of the most oppressive disabilities.[114] In the city of Nimes, the home of Cremieux, a hatter, displayed some remarkable liberalism by accepting a Jewish apprentice in 1784. The guild protested and the governor confirmed this protest.[115] Three years later a royal decree issued in the interest of Protestants, abolished the economic restrictions on non-Catholics. On the ground of this law, a Jew applied for admission to the tailors' guild, but was refused.[116] This guild system presented a difficulty in spite of the liberal law, because no one could exercise the trade without being admitted to the guild and the latter, even if it made a show of liberalism by waiving its veto, demanded a religious ceremony at the initiation in which a Jew could not participate. For this reason the Jews of Bordeaux demanded a relief from the States General.[117]

Another series of difficulties is presented in the history of the Jews in various German cities. The admission of fifty families of Jewish exiles from Vienna by the Elector of Brandenburg in 1671 is of far more than local importance. It is to my knowledge the first case of Jews pleading for admission on the ground of religious toleration. Still, this admission was hedged in with all sorts of civic disabilites. Solomon Moses Aaron received permission to engage in the butcher trade at Berlin, but under restriction as to the number of animals that he may kill every week (1673). By this stipulation, which we find repeated all over Europe, it was intended that the butcher trade, which on account of religious requirements could not be entirely prohibited to the Jews, should be so restricted as not to cause competition with Christians.[118] In 1704 the butcher guild of Berlin indeed protested

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[114] *R. E. J.*, 65, 103. The statement of Theodore Reinach, *Histoire des Israelites*, p. 280, 3d ed., that the edict of 1784 allowed the Jews to engage in manual trades is there corrected.

[115] *R. E. J.*, 67, 235.

[116] *Ibid*, p. 236-239.

[117] *Ibid*, 65, p. 93.

[118] Geiger, Berlin, II, 10.

against the concession granted to the Jewish butcher, Lewin Samuel, because his more moderate prices attracted Christian patrons. In this case, at least, the Jews were not guilty of profiteering. A year later the goldsmiths of Berlin protested against the competition of the Jews.[119] Just in Prussia we learn how careful one must be in drawing conclusions from legal documents. Frederick William I. confirmed the privileges of the Jews granted by his two predecessors, May 20, 1714. His privilege expressly permits manual trades *sub clausula generali*. How little such theoretical permission meant is evidenced in the law of September 29, 1730, issued by the same king, which prohibits all manual trades, with the exception of seal-engraving and embroidery, the latter allowed only temporarily, and the butcher trade for Jewish consumption.[120] Practically the same, with only a few additions, such as grinding of optical lenses, diamond cutting and white goods sewing,[121] is maintained in the *general judenreglement* of Frederick the Great, issued April 17, 1750, which, comically enough, was quoted at one time by a Mayor of New York as a proof of the king's broad-mindedness.

Frederick the Second was indeed a bitter enemy of the Jews, but he was sufficiently a statesman to recognize their ability in commerce, and encouraged the latter, which is even evident in the tyrannical but misinterpreted order, which required that every Jew who received any concession from the king, be it a confirmation of his election as sexton of a cemetery, or a permit to marry, had to buy three hundred thalers' worth of china from the royal manufactory and export it. At the same time the king repeatedly declared that the Jews must be kept from the mechanical trades and from agriculture.[122] After his death in 1786 the Jews of Prussia petitioned his successor to remove these obstacles in the development of their economic life. A commission to which

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[119] *Ibid*, 56-57.

[120] Freund: *Emanzipation*, II, 8.

[121] *Ibid*, 35.

[122] Geiger: Berlin, II, 95. *M. G. W. J.*, 1895, 379. Lewin: *Juden in Inowrazlaw*, 52.

this order was referred advised to leave every individual case to the decision of the local guilds.[123] One can easily understand what this meant, and indeed, we have any number of cases in which the guild put obstacles in the way of Jews desiring to make a livelihood by the work of their hands.[124] One such instance is of more than usual importance. Moses Oser desired to establish himself as a tailor in Wongrowitz in Prussian Poland. He proved his skill, but his petition was refused because the town had already fourteen Jewish and two Christian tailors, and he had to wait several years until, in 1805, the permission was granted. An individual item will show the progress of mechanical trade in a striking way. Berlin had, in 1888, 189 Jewish carpenters, and a year later, probably due to a building boom, as many as 412.[125]

Conditions in Hamburg are also of more than local significance. The first Jews to settle there were Portuguese Marannos, not recognized as such because of their language and because of the presumption in a strictly Lutheran city that they did not attend church because they were Catholics. By and by German Jews followed and, after considerable friction, their residence was legalized in 1710. This law states that peddling and dealing in old silver must be permitted to the Jews because, being excluded from manual trades, they must have some means of livelihood.[126]

These restrictions seem to have been untenable in places where the Jews were so numerous that they could avail themselves of the permission to engage in a manual trade for the needs of their fellow Jews. This is expressly reported in the sixteenth century from Prague where we find Jewish goldsmiths, book-binders, glaziers, furriers, tailors, etc., who, of course, had constantly to fight against the hostility of their Christian competitors.[127] Numerous Jewish tailors were

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[123] Freund: *Emanzipation*, I, 48.

[124] Geiger: Berlin, II, 179-180. *Der Israelit*, 1906, No. 28, p. 11.

[125] *A. Z. J.*, 1896, No. 2.

[126] *M. G. W. J.*, 1899, 380.

[127] Sigmund Winter in a Czech book on trades in Bohemia, quoted in *Oe. Wsch.*, 1918, p. 9, 85.

found in Corfu by the above-named Scottish missionaries in 1839.[128] A Mohammedan traveler, Ali Bey of Aleppo, who visited Morocco in 1804, reports that Jews monopolized the trades of goldsmith, tinners and tailors.[129] Similar is the report from Aden, in Arabia, presented by the German traveler, H. von Maltzan.[130] Jerusalem, which we are wont to consider as a home of pious idlers, has according to a recent census 400 Jewish shoemakers, 200 tailors, 151 bricklayers, 40 blacksmiths, 20 tinsmiths, etc. This has created such an economic crisis that many are compelled to emigrate.[131]

The difficulties of Jewish tradesmen are exemplified in many instances found in orders issued by the authorities of Bohemia. In 1728 the governor had to protect Jewish tailors against the protest of the guilds.[132] In 1775 Jews are permitted to work as silversmiths, but they must not keep apprentices.[133] In the same year they are allowed to engage in tanning, but only in places where this trade does not require the freedom of the city.[134] The bakers of Crackow, Mecklenburg, obtained an injunction against a Jew, who baked bread and sold it at lower prices.[135] The Republic of Venice in 1777 prohibited all manual trades to the Jews with the exception of those in which no Christian is engaged.[136] When in the Markgravedom of Baden the initiative given by Joseph the Second of Austria suggested an improvement in the condition of the Jews, part of which was their right to engage in manual trades, the report of Councillor Klose, to whom the question was referred, stated that the Christian mechanics are opposed to such a measure, because they feared Jewish

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[128] *Narrative of a Mission*, p. 526.
[129] *Travels of Ali Bey*, I, 174, Philadelphia, 1816.
[130] *Reisen in Arabien*, I, 177-178. Brunswick, 1873.
[131] *Jued. Pr.*, 1902, p. 433. *Isr. Wochenblatt*, Zurich, 1919, No. 43, p. 10.
[132] Cramer: *Gesetzessammlung*, No. 33, Prague, 1793.
[133] *Ibid*, No. 34.
[134] *Ibid*, No. 35.
[135] *Isr. Fambl.*, 1915, No. 21.
[136] *Vessillo*, 1878, 190.

competition.[137] Indeed, in the same country, Loew Wormser had to fight for eighteen years, from 1764 to 1782, for the right to establish a Hebrew printing office, and he points in one of his petitions to the impossibility of the Jews turning from commerce to labor when Christian competitors put such obstacles in their way.[138] When in Prussia King Frederick William III. expressed the same desire that Jews engage in manual trades, he does it with the clause rather typical of a compromise between autocracy and autonomy. He says in his order of May 21, 1790, "It would be received by us with gracious pleasure if Christian mechanics would consent to accept Jewish apprentices." It is important to note here that Sombart quotes this order. The same trouble was met when Jewish philanthropists tried to improve the condition of poor Jews by turning them to manual trades. Meyer Michael David of Hanover, who established a manual training school for Jews in 1797, complains of such hostility.[139] So does Israel Jacobson. We find in modern times any number of instances in which Jewish mechanics complained that they could not find employment because of their religion, and in various instances they were plainly told by a master that they would not employ a Jew.[140] A recent instance which directly bears on the main issue of our subject is of interest. The German military administration proclaimed the independence of Russian Poland November 5, 1916. A few weeks later the guilds of Poland celebrated the centenary of their establishment. One of the resolutions passed on this occasion demanded the confirmation of their ancient privileges which excluded Jews from membership.[141]

Various facts quoted at random shall illustrate how the

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[137] Lewin: *Badische Juden*, p. 22-23.

[138] Biberfeld, *Druckereien*, Berlin, 1896-1898.

[138a] Sombart, *Wirtschaftsleben*, 208.

[138b] Gronemann, *Gen. Studien*, 103.

[139a] Ruelf, *Jacobson*, p. 11.

[140] *Der Israelit*, 1891, p. 515. *A. Z. J.*, 1895, No. 9. *Mittlgn. Antis.*, 1903, 303.

[141] *J. T.*, Feb. 19, 1917.

Jewish mechanic had to fight for the most elementary right of man to work for his living. Not until an imperial decree of February 5, 1845, removed this disability could a Jewish mechanic in Austria employ journeymen. A boy wishing to be apprenticed to a shoemaker in Presburg had to appeal to the Board of Aldermen before the guild would give to his master such permission (1852).[142] In 1854 the locksmiths' guild of Vienna refused to register a Jew as master mechanic. The trade law of Brunswick, December 29, 1821, had to issue an order that Jewish apprentices should not be discriminated against.[143] The Jewish tailors of Budapest in 1850 petitioned the government to allow them to employ Christian journeymen. The petition was refused.[144] The Cardinal Archbishop of Gran, Hungary, petitioned the Minister to maintain the privilege of the guilds, which kept Jews out and prohibited the employment of Christians by them.[145] And when the law of September 20, 1859, removed this disability, the Cardinal protested again. The prohibition against Jews entering trade guilds was repealed in Saxony, July 25, 1818, but in the following year reinforced and, in 1835, it required a special order of the king to compel the tailors' guild to register a Jewish apprentice.[146]

These facts, as stated, are only a few of those culled from my notes, which again are far from being complete. They prove that it was not of the Jews' own choice that they are so disproportionately represented in mercantile occupations, and prove further that the charge of innate aversion to manual labor is not true, because in spite of all legal obstacles and social difficulties the Jews did at all times furnish craftsmen and in some countries even beyond their proportion in the population. One more point in this connection is the large number of Jewish societies for the encouragement

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[142] *A. Z. J.*, 1852, 101.
[143] Geitel: *Gesuch*, p. 37.
[144] *A. Z. J.*, 1850, 679.
[145] *Ibid.*, 1866, p. 712 et seq.
[146] *Ibid*, 1840, 148 et seq.
[147] *Nedarim*, 49b.

of manual training, which everywhere follow immediately the removal of restrictions which kept them from such occupations. The theoretical fact, which Sombart especially emphises, that—to quote it briefly—the Jewish religion makes the Jew selfish and that, therefore, he prefers the exploiting of the labor of others to performing labor, may be refuted by one of the numerous references found in rabbinic literature: "Great is manual labor, for it honors him who engages in it."

*ABBREVIATIONS

A. Z. J. Allgemeine Zeitung des Judentums, a weekly, published since 1837.

Am. Isr. American Israelite, a weekly, published in Cincinnati.

Biberfeld, Druckereien. Eduard Biberfeld. Die Hebraeischen Druckereien zu Karlsruhe in Baden. Zeitschrift fuer Hebraeische Bibliographie, Vol. I-III, Berlin, 1896-1898, also published as pamphlet.

Cramer. Gesetzessammlung. Anton Cramer. Vollstaendige Gesetz-Sammlung fuer die Judenschaft in den koeniglichen Staaten. Vol. I, Prague, 1793.

Der Israelit, weekly, published in Mayence and Frankfort on the Main.

Die Welt, weekly, the official organ of Zionism, first published in Vienna, and afterwards in Cologne and Berlin.

Freund, Emanzipation. Ismar Freund, Die Emanzipation der Juden in Preussen unter besonderer Beruecksichtigung des Gesetzes vom 11. Maerz, 1812. Ein Beitrag zur Rechtsgeschichte der Juden in Preussen, 2 vol., Berlin, 1912.

Geiger, Berlin. Ludwig Geiger, Geschichte der Juden in Berlin, 2 vol., Berlin, 1871.

Gronemann. Gen. Studien. S. Gronemann, Genealogische Studien ueber die alten Juedischen Familien Hannovers, Berlin, 1913.

Geitel. Gesuch. Gesuch der Bekenner des Juedicshen Glaubens im Herzogthum Braunschweig an Se. Hochfuerstliche Durchlaucht, den Regierenden Herzog Wilhelm von Braunschweig-Lueneburg um Gnaedigste Verleihung Voller Buergerlicher Rechte Verfasst und mit Erlaeuternden Zusaetzen Versehen von G. A. Geitel, Brunswick, 1831.

Guedemann. Geschichte, etc. M. Guedemann, Geschichte des Erziehungswesens und der Cultur der Abendlaendischen Juden waehrend des Mittelalters und der Neueren Zeit, Vienna, 1880-1888, 3 vol.

Ha-Eshkol. Hebrew Yearbook, published irregularly by I. Guenzig in Cracow since 1898.

Hebrew Standard, weekly, published in New York.

Isr. Fambl. Israelitisches Familienblatt, weekly, published in Hamburg.

Isr. Wochenblatt, weekly, published in Zurich.

J. C. Jewish Chronicle, weekly, published in London since 1841.

J. T. Juedisches Tagblatt, Yiddish daily, published in New York with the English Title: Jewish Daily News.

J. W. Jewish World, weekly, published in London.

Jahrb. J. G. L. Jahrbuch fuer Juedische Geschichte und Literatur. Herausgegeben vom Verbande der Vereine fuer Juedische Geschichte und Literatur, in Berlin since 1898.

Jahrb. J. L. G. Jahrbuch der Juedisch-Literarischen Gesellschaft (Sitz Frankfurt a. M.), published in Frankfort on the Main since 1903.

Jewish Courier. Yiddish daily, published in Chicago.

Jewish World. Yiddish daily, published in Cleveland, O.

Jued. Pr. Juedische Presse, weekly, published in Berlin.

Lewin, Badische Juden. Adolf Lewin, Geschichte der Badischen Juden seit der Regierung Karl Friedrichs (1738-1909), Karlsruhe, 1909.

M. G. W. J. Monatsschrift fuer Geschichte und Wissenschaft des Judentums, monthly, published in Breslau.

Mittlgn. Antis. Mitteilungen aus dem Verein zur Abwehr des Antisemitismus. Bi-weekly, published in Berlin.

N. A. R. North American Review.

Narrative of a Mission. Narrative of a Mission of Inquiry to the Jews from the Church of Scotland, 3d ed., Philadelphia, n. d. (1843).

Neuzeit, weekly, published in Vienna.

Oe. Wsch. Oesterreichische Wochenschrift, since 1918 Dr. Bloch's Wochenschrift, weekly, published in Vienna.

R. E. J. Revue des Etudes Juives, quarterly, published in Paris.

Ruelf. Jacobson G. Ruelf, Erinnerungen aus der Ersten Zeit and ueber den Stifter der Jacobsonschule in Seesen, Brunswick, 1890.

Sombart, Wirtschaftsleben. Werner Sombart, Die Juden und das Wirtschaftsleben, Leipsic, 1911.

Tog. Yiddish daily, published in New York, with the English title: The Day.

Vessillo. Vessillo Israelitico, monthly, published in Casale and Torino.

Vorwaerts, Yiddish daily, published in New York with the English title: Forward.

I

THE AIMS OF RELIGIOUS EDUCATION

Solomon Foster

To present to Jewish teachers some reflections and suggestions on the "Aims of Religious Education" is comparable to the attempt to draw for an experienced traveler a map of some familiar territory, or to the tracing of a diagram of a building for its inhabitants. Only the conviction that the truly experienced traveler is ready to look at familiar scenes through other, even if less experienced eyes, emboldens me to invite your attention to a familiar but fundamental theme.

It is not impossible that some of us may have been looking so intently at one phase of the problem that we do not see it any more, or we may have been thinking so intently about our destination that we have supposed that the necessary means and methods to attain it would be automatically created. Experience teaches us that the road that leads to any goal is a necessary part of the goal. The road turns and twists, rises and falls with the changes on the surface of the earth, and at no time in our progress toward our goal dare we relax our vigilance lest the familiar, the friendly scene, become the place of difficulty and danger. We must therefore be persuaded to give as much attention to the means and methods of imparting religious ideas as to the aims and objects of the whole process. The ideal is so bound up with the material that the measure of our success in organizing and handling the material marks the height and extent of our conception of the ideal. In Jacob's dream, which gives us a vision of God and the angels and boundless space, the ladder which reached from earth to heaven gives form and substance

to a wonderful vision. Before we can translate any of the visions of the soul into realities, we must provide the physical, material and practical means, the ladders on which we can ascend from earth to heaven. Another passage in Genesis (xlv. 26-28) gives a striking suggestion of the value of the material and physical means of carrying into effect a worthy aim. When Jacob was informed by his sons that Joseph was yet alive, and a ruler over all the land of Egypt, "his heart fainted, for he believed them not." But "when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said: 'It is enough; Joseph my son is yet alive; I will go to see him before I die.'" The wagons were not so many ordinary conveyances; they were the vehicles that bore impressive testimony of the existence of a sentiment which was as precious as life itself to Jacob. Joseph's love and loyalty, Joseph's power and greatness were symbolized by the wagons which no one besides Joseph could or would have sent to convey an old man down to Egypt. Joseph's love and loyalty in distant Egypt found in the vehicles a means of vitalizing the hope and trust of an aged father in Palestine. Without the physical and material means of bringing together father and son, both would have died without realizing the highest reach of their spiritual powers. The material instruments were the necessary means of attaining the noble aims of love.

The deficiencies of religious education in our present religious school administration and the failures of our present pedagogical methods are attributable in largest measure to our underappreciation of the physical and material means and expressions, the organization of the aims of religious education, that are required to express the spirit, preserve the spirit and develop the spirit. We have been too prone to overestimate the vision as such, to overrate the ideal and the distant aims by thinking that the vision, the ideal, the aims of religious education could easily translate themselves into actualities and compel their realization without the intervention of the material, without the use of the physical in some practically organized form.

It is probably truer to assert that if the spirit were stronger and the vision clearer we would have had the power to create the agencies for this materialization. The clearness and boldness of the spirit in other lines of work has found the ways to build bridges, establish irrigation systems, and construct flying machines. The virility of the spirit has succeeded in developing the skill, the wealth, and the methods that have produced marvelous enterprises that were possible centuries ago but had to wait for the magic touch of man's ripened genius. America surpasses all other lands, not in the magnitude of its material resources or its climate or territorial expanse, but in the possession of a spirit that has created and organized its wealth, trained and developed its human power in such a way as to produce a civilization at once so practical and so ideal. It was when "the Spirit of God hovered over the face of the waters" (Gen. I, 3) that a world beautiful and good and useful appeared, every part of which testified to the existence of the spirit and administered to its further unfoldment.

We shall not understand the aims of religious education nor realize them in practice unless we fully appreciate how indissoluble are the ties that bind the spirit or purpose of the process and the means and methods of embodying it. They react upon one another, and both are parts of the same great life force.

The time has come when it is both wise and necessary to put more emphasis on the practical methods of achieving the aims of our religious education than on the aims themselves, independently considered. Our experience in organizing our army for the world war is illuminating in prescribing the method of approaching the problem. When our American boys, supposed to be physically perfect and intellectually well trained, were examined for the army, it was found that fully one-third of them were physically unfit and one-fourth of them were illiterate, a condition that shocked all those who had given little or no thought to the need of constant and vigilant care to develop mind and body. There was no use to lament the deplorable condition. The urgency and

the danger of the situation produced an instantaneous and effective program for the correction of the physical and mental deficiencies. We do not need to wait for an examination of the moral and religious conditions of our present Jewish life to be convinced that many of our people are incapable of responding to the appeal of our honored traditions and ideals; many of our people have grown indifferent, and have actually deserted the old faith for the modern superstitions and idolatries. At such a time we must face our duty as Jewish teachers, and confess that among the causes that have produced this condition is to be noted the failure of our religious school to impress our young people so that the right moral and religious habits, as well as the right mental attitudes might be cultivated to keep them loyal to the faith. We have failed till now to create a satisfactory and sufficient program of ceremonial institutions which will express and preserve those ideals which we wish to transmit to our children as embodying the spirit of Reform Judaism. Time and thought no doubt will rectify this deficiency. Our present weakness consists in teaching our pupils so much Jewish history, religion, Hebrew, ethics, and ceremonialism as so much interesting information. The instruction is unsatisfactory, because it is insufficiently impregnated with a passionate and enlightened purpose to become embodied in life. The pupil is not inspired to yearn for God as the hart pants for the refreshing waterbrook. The instruction does not sufficiently impress Jewish children with the duty and glory of maintaining the solidarity of Israel as the best way to testify to the existence of a just and holy God, whose witnesses are safe from harm because our God is unchanging. Religious education in a Jewish school is colorless if it leaves Jewish children devoid of a jubilant confidence in the destiny of Israel as a priest-people, whose ministration in the past turned an isolated tribe into a world brotherhood and transformed the sayings and writings of the sages into a world literature.

The aim of religious education is to impart to impressionable youth the tried and tested standards of the moral life, so that each generation with the least expenditure of effort

may discover the worthy principles and practices which guarantee health, happiness and peace to the human family. Is the idea of God, who loves purity and righteousness, so convincingly presented that in a moment of great temptation a young man would be able to exclaim with Joseph, "How can I do this great wickedness and sin against God?" (Gen. xxxix: 10.) How many learn to obey God so truly that when their enemies rise against them to condemn and oppose them, it is possible to exclaim with Moses, "Your murmurings are not against us, but against the Lord" (Exod. xvi:8)? Trust in God is not complete unless one is inspired in the midst of a great sorrow and misfortune to comfort himself with the assurance which helped Job: "Though He slay me, yet will I put my trust in Him" (Job xvi:15). The aim of religious education is intended to familiarize Jewish boys and girls with these and other inspired ways of solving difficult problems in life, not as ends in themselves, but as means of reaching a fuller, nobler and holier life to be manifested in all human relationships.

Our instruction must endeavor to comply with the four requirements of the study of the Torah which was enjoined upon every Jew, namely, ללמד וללמד לשמר ולעשות.

a. One must study it, because it contained the rules and regulations by an understanding and observances of which life could be best enjoyed. A knowledge of God was not merely an accomplishment creditable to possess. It is one of the most elemental, practical and indispensable truths of life. Man can know but partially and most imperfectly the world in which he lives if he does not perceive God as the Creator. Man is incapable of courageous speech and heroic deed if he fails to realize that he is made in the image of God, clothed in a garb woven by God's fingers, nourished with food which God endowed with spiritual potencies, and, therefore, if he be not bereft of reason, must acknowledge that he owes to God intelligent appreciation and grateful praise for His unfailing mercies to His children.

b. To grasp these simple truths is to realize their universal need and value. To understand them is to be prompted

to teach them to others. We rob our fellow-beings of a noble experience if we fail to convince them of the real presence of God in life. We run the risk of endangering our own welfare if we permit people to think impure thoughts and feel unholy emotions and cherish low motives, which always produce, sooner or later, superstitions, follies and crimes that degrade the human family and threaten the very foundation of civilization. We owe it to ourselves, therefore, as religious beings, with due regard to our self-preservation, not only to study, but to teach religious truths in such a way as to impress every son and daughter of Israel to love God, with all his heart, with all his soul, and with all his might. Boys and girls all too often leave our religious school with the idea that the glory of Israel resided in the ancestors, who truly believed in God and heroically trusted in His laws, but the Jewish experience is something detached from their lives. The present instruction does not make the Jewish child today feel the thrill of joy which an unfolding understanding and a taste of God bring to the heart. Is the soul of the pupil stirred to commune with God, so that he resolves, even in his youth, to use the substance and strength he may acquire in behalf of God and goodness?

At the end of the teaching process we must hope and labor to influence boys and girls to be good fathers, virtuous mothers, faithful husbands or wives. While in the act of teaching, do we give sufficient attention to the only possible results that the whole process justifies, namely, to produce loyal friends, upright citizens, just employers and conscientious workers, reverent and constant worshippers of the One true God, whose presence glorifies the home, sanctifies the world, tranquillizes the spirit as the hardships of the day recede, and exhilarates the spirit as the problems of the morrow are faced? Like the farmer, whose inner vision sees the fields thick with wheat and corn even while in the act of plowing and planting the seeds, we teachers must so speak and act in and out of school that our words and deeds may be heard and heeded by our pupils and be made to yield a bounteous harvest of good men and women.

c. From the standpoint of society, moral and religious well-being, it is necessary not only to learn and teach the eternal truths, but also to persuade and to enforce obedience of them. לעשות represents the practical application of religious ideals to the life of the community. Obedience is the chief thing, more to be desired than a scientific analysis or a sentimental approval of good doctrine. Our economic and political welfare demands that we be concerned with obedience of the laws of holiness. The evils with which the human family is afflicted are the inevitable consequences of the breakdown of the religious life. The sins that flourish upon the earth are attributable to the absence or disregard of practical religion.

The world war, for example, was the natural result of a materialistic philosophy which sought to justify military prowess, territorial lust and material greed as ends in themselves, contradicting the fundamental concept of religion which teaches that God, the Owner of the earth, has put all things under man's power and control to subdue, use and apply to the development of his spiritual nature. As long as history consists largely of records that deal with military exploits and territorial conquests; while men boast of the learning that is needed to construct long-range guns and glory in the scientific skill that is required to shoot them; while the human family utilizes its sagacity to fill the seas with death-dealing monsters instead of peace bringing merchantmen, and the earth be filled with shells and cannons and arsenals instead of grains and fruits, parks and playgrounds, so long will it be impossible to merit the rewards of a knowledge of God, whose ways are ways of pleasantness, whose laws bring health and safety, whose precepts produce peace and prosperity for the human family.

To study and to teach, to practice and to enforce the laws of the Jewish religion, represent the primary aims of religious education. There is reason to be gratified at the supremely important position which our fundamental ideas occupy at the present time. We belong to a people who are the real victors in an age-long struggle against ignorance, folly and sin. Our views of the moral life, our conception of peace

and prosperity as the rewards of righteousness, our exaltation of justice and service, our proclamation of man's worth as the child of God and the unity of the human family have been triumphant on every battlefield, under whatever name, time or place, the issues were drawn against the forces of arrogance, brutality and selfishness. Why should one not be pleased to hear statesman, poet and philosopher use a terminology which we have created and employ ideas which we have formulated? The very constitution of the new era, which is now being written, we have offered as the only hope and comfort that can help the weary children of earth. For a time it seemed as though the ideals we have proclaimed were put in jeopardy and religion and religion's message were held in contempt. But the war, instead of minimizing the need of religion and the truths which religion has built into the foundations of progress, has wonderfully magnified their value, and the whole human family is being forced to reconsider and to revalue the everlasting principles of justice, freedom, truth and peace. Why should we not rejoice as Jews to be convinced that the fierce fires of hatred cannot destroy us, the tempestuous waves of prejudice cannot engulf us, the iron of brute force cannot crush us while we pledge allegiance to the Everlasting King who changeth not?

To make these triumphant ideals dominant in the life of our people today, we need to reorganize the whole Jewish life around the religious school as the center. The synagog has officially held a position of supreme importance, towering above all other Jewish institutions both architecturally and inspirationally. Of its three functions as the House of Prayer, the House of Study, and the House of Assembly, it is apparent that as a House of Study, the place of religious education, it is most needed today by our people. As of old, it must again be understood that religious education is the chief thing תלמוד תורה כנגד כולם.

It is becoming increasingly clear to us that until we make the study of religion the most important branch of the synagog life, in fact as it is in theory, we shall be compelled to

admit that our efforts produce results incommensurate with our needs and desires.

We must reorganize the whole of Jewish life around the Jewish religious school in order to make one Jew eager to say, "I am the Lord's"; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel (Isa. xliv:5). Our ability to attain the aims of religious education will be dependent on the measure of our success in so organizing the Jewish life. Our experience in the war will make this matter clear. Like a huge machine with one function, all the resources of our nation, the man power, the wealth and raw materials, were organized to meet the attack of our enemies. There was a place for everyone, a duty for everyone, and from everyone some service was exacted for the common good. On this side of the Atlantic and overseas, we were all thinking, working, praying for one result, the triumph of our just cause. If we had failed to bring to the contest, in the most perfect form possible, our industrial activities, our educational and religious organizations, our transportation facilities, our farms and factories, our shops and mines, we would not have been able so quickly and impressively to defend and vindicate our democracy. In truth, all the wealth, wisdom and will of our great nation were concentrated on one end, the safety of the commonwealth, which enabled us to strike so decisive a blow on the fields of France.

This spirit and this organization must somehow enter the Jewish life of our time in defense of our religious education, if Judaism is to withstand the forces that seek to disintegrate it.

Many a failure registered in the religious school is traceable to our inability to organize the Jewish life around the religious school. Children often are impressed with the principles and practices of our faith, but an indifferent home chills their religious ardor and freezes their Jewish loyalty. The Jewish public is as much a part of the religious school success as the actual school administration, because we reflect the public, report to the public, try to serve the public. An

enlightened Jewish public will provide the means for equipping modern school buildings. An indifferent public will cause its clouded vision to darken class-rooms which ought to be as bright and radiant as the message taught in them. The public is largely to blame for the tardiness, the absence, the indifference of children in the school. Before we can strike a telling blow in defense of our religious education and prepare our pupils to fight the battles of the Lord, it is absolutely necessary to organize far behind the class-rooms where the instruction is actually given, the whole Jewish public; to impress upon our people the need of our religious work and to inform and inspire them so that we may secure and hold their confidence, cooperation and support. If the public realized fully that the very safety of the state would be threatened by the breakdown of religion, as evidenced by the sinister and persistent effort of the anarchists and radicals, who look upon religion as their natural foe, the people would give us more aid in strengthening the religious school as a bulwark of civilization. If the public understood that good business is absolutely dependent upon the cultivation of the moral and religious sense, people would find it profitable and practical to do more to cultivate the conscience, which alone makes the capitalist trustworthy, the laborer energetic, the doctor reliable, the lawyer dependable. It is conscience, which religion tries to educate and stimulate, that makes the teacher constructive, the soldier heroic, the woman patient and hopeful, inspiring all sorts and conditions of people to render the service or produce the goods that will promote the health, happiness, peace and prosperity of mankind. A clear understanding of this matter surely would make men and women engage at once in the most carefully planned campaign to raise money and organize the forces to build and equip and manage the most perfect religious schools which the world has yet known.

In reaching the public we must utilize the methods of good business by advertising the message of religion. It is at least as important to persuade men to feed their souls with nourishing ideals as to feed their bodies with bread. The imagi-

nation of the modern man must be stimulated to appreciate the delights and the benefits of communion with God at least as much as to regard the pleasure and reward of music and art. If good habits of reading, exercise, recreation, are only with great difficulty, and by repeated suggestion and argument developed, why should we hesitate to try the experiment of impressing upon the people of our generation, through organized publicity, the feeling that religion is the indispensable, irrepressible, incontrovertible need and glory of the human family? The time has passed for us to assume that a great ideal like religion will command the attention of mankind without the effort or agency of organization. We must overwhelm the foes and critics of religion, who have too long been allowed the opportunity unopposed to retard the progress of mankind, with our constructive and positive program.

The message of religion will win a response from the modern man if it is adapted to his intelligence and needs. It is not detracting from the impressiveness of the essential and everlasting value of the religious message to change its terminology to suit the experience of a modern age. How can a generation, familiar with organized industry and international commerce and stupendous mechanical development, whose lines are fallen in the midst of vast cities with great social, political and charitable organizations, be inspired by language that reverberates with the sound of lowing herds and the call of the shepherd, or be enlightened by images that re-echo the soft murmur of the brook or reflect the quiet life of the village? The vineyard, and the olive trees, the wells, the sand of the deserts and the dew, distilled their precious influences and inspiration to the heart and soul of the ancient people, but have little to suggest to our own environment. While the meaning of religion is unchanging, the eternal truths being in all places, at all times, and among all peoples the same, the vehicles for conveying the message necessarily differ with changing experiences. It is this fundamental truth which we must grasp in our time in order that

we may take the eternal truths and impress them upon a new generation.

Now is the psychological moment to attempt to touch the imagination of our generation suffering as it is from spiritual depression and social and industrial unrest. The sick man is more responsive to the reasonableness of the regulations of hygiene and sanitation than the same individual enjoying buoyant health. The unfortunate victim of some confidence game or the scheme of the political trickster is more than likely to be ready to accept a philosophy of caution and deliberation. The criminal not bereft of reason will be all the better prepared to preach an eloquent sermon against falsehood and greed that led to his downfall. In the midst of the idolatries, superstition and uncertainties of our time, a ringing, positive and enlightened message of Judaism will surely be seized by the thoughtful as a stabilizing, practical and economical influence that will be the source of hope and courage for the years ahead. Religion offers us rules and regulations not to overburden us; multiplied customs and observances, not to imprison us, but to bless us with health, protect us in happiness, guide us in safety to reach the better and truer day that is coming. This is the significance of the pregnant phrase. God has sanctified us by His commandments' וקדשנו במצותיו.

We are privileged to draw from a spiritual capital which experience with the sweat of the brow and the pain of the body has accumulated. The public must be persuaded not to invest time and thought in bogus stocks and suspicious enterprises when we have standards and ideals which have never failed to yield a satisfactory income. In the religious school itself our work must be organized with the definite purpose of inculcating the knowledge of Jewish history and of moral principles and religious practices that will be likely to do more than inform the mind of Jewish children—indeed, will inspire them to noble conduct. Our instruction must continually have as its aim to identify our children with the actors in the particular episode under discussion. They must be made to feel themselves as participants, not as mere spec-

tators of an interesting situation which is different from the present experience only as regards the external settings, but in all essential aspects the old life and the new life merge into one clear manifestation of human experience. With Jewish loyalty and noble character as the aims of Jewish religious instruction, we should organize our methods and materials in such a way as to unify and systematize the whole curriculum so that the instruction of one year be coordinated with the next. Are we careful enough to see that what one teacher presents shall not be contradicted by another in a suceeding grade? Do the teachers assume their duties in the spirit of parents who are passionately devoted to the interests—mental, moral, physical and spiritual—of their children?

As teachers we will be best equipped for the noblest of functions when we realize that our instruction is invested with potential good or evil, as it is informed and inspired by firm and clear convictions or enveloped in hazy and hasty generalizations. If we truly feel that any attack which men may make against law and order, any attempt to break down the health or happiness of a human being, is rebellion against God, we shall be able to impart to impressionable youths the love of right and the pursuit of truth which will restrain the tongue and withhold the hand from evil. If we are convinced that the great principles on which religion is based are certain to triumph in the end, that no compromise between truth and falsehood, between good and evil, can be of more than temporary advantage, we shall be able to inspire our pupils with a confidence and a jubilant hope that will make them speedily and wonderfully victorious in every struggle for the right. If we believe that irreligious people are parasites of society, enjoying benefits they have not helped to create; if we believe that people who pray to God in sincerity and trust in His guidance are helped to be heroic in the every day duties, as well as in the great crises of life, we would be able to send into the world more men and women who will deserve great glory for helping to create a happier and better world. We are derelict in our duties if we fail to offset

the distractions of an environment predominantly Christian, with positive Jewish views about God, Israel and humanity. We are not merely different from Christians. We have a definite and distinct program of our own. More vitality must be given to the idea of the Jewish people as the priest people administering to the spiritual needs of all mankind, causing God's voice to be mentioned with intelligence and reverence in all the modern languges, laboring among the different peoples to sanctify every spot of the globe by building sanctuaries dedicated to true religion and inspiring noble conduct. Our mission must cease being a mere recollection, a description of an outworn attitude, but a present conviction, a passionate yearning, a part of Jewish destiny accepted with a due sense of duty and responsibility. If we believe that Israel is drafted in the service of the universal God in the cause of true religion, which offers the best solution for all our industrial, political, social and economic problems, we shall put into the hands of our children the power to help abolish crime, disease, poverty and ignorance from the world. Our pupils need a demonstration of the religious experience more than they need an exposition of it. We are most often inclined to give them philosophical explanations in prayer, interesting talks about Jewish ceremonials, learned interpretations of Jewish ideas about justice, charity and love, but a vivid illustration of prayer, a representation of worthy ceremonies, a sincere application to life of the Jewish ideas, are more valuable to express the aims of religious education to children and to impress their minds and hearts with their significance. The spirit needs wagons or vehicles to carry it to its destination.

A few practical suggestions to help vitalize the aims of our religious instruction are not inappropriate here. As part of the religious instruction, periodic demonstration in complete form of the *Kiddush*, *Seder*, and lighting the *Ḥanukah* lights, should be given by the teacher. Leaflets containing these services should be distributed by the school to all pupils. Records of the observance of these ceremonials in the home by the pupils should be kept. Each week a record of

the pupil's attendance at the Temple service should be made as a stimulus to Temple attendance. Participation by pupils in the school service and in public worship should be provided. Encourage teachers, under leadership of the rabbi, to invite pupils from time to time to participate in the *Kiddush* and *Seder* service in the home as an encouragement to the revival of these worthy institutions. The personal attachment between pupil and teachers which this exhibition of hospitality will create will aid in influencing the pupil to do what the teacher desires. We are continually prompted to imitate those for whom we really have respect and regard.

To awaken a sense of responsibility to support and manage Jewish institutions, let children visit, from time to time, under the guidance of teacher, the Jewish institution in the community, so that the children will get early impressions that may develop into interest and attachment. Let the recital of the Ten Commandments, which form the basis of the Jewish philosophy, be a feature of the exercises of every school assembly. Provide for the simple presentation of dramatizations of Biblical and Post-Biblical episodes in classroom and in the assembly. Let an attendance officer, of unquestioned loyalty and winning personality, go into the homes of pupils frequently tardy or absent, to win the interest and cooperation of parents to assure the punctual and regular attendance of the children.

Convince the teachers that they are really shaping the spiritual elements that will go into the House of Life of the Jewish community of the next generation. The boys and girls they teach will, to the greatest extent, be the kind of Jews they are inspired to be by the example and precept of their teachers. Indeed, to fall short of a sincere and serious effort unceasingly made to evoke the spiritual powers of our pupils is virtually to jeopardize their health, to threaten their happiness and to endanger the state. As it is the spirit of righteousness which organizes and creates wealth, exalts national duty and power, unfolds true international peace and honor, the motives of self-preservation and self-interest demand that our pupils as impressively and effectively as possible come to understand that "Not by might, nor yet by

power, but by My spirit," saith the Lord of Hosts. "Man does not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live" (Deut. viii:3). Children must realize that no honest man can afford to be neutral towards justice, truth and right. To halt between two opinions, to postpone the decision involving issues between God and mammon, between Judaism and superstitions, between virtue and vice, is to convict one of ignorance, cowardice or criminality. Uncontrolled by a sense of duty, man's physical and intellectual powers may be as dangerous to life as the elements of nature when outside their normal boundaries. The bugle calls imperiously to each one of us to get in line without delay, to prepare, to the full measure of our powers, to defend and advance the standards of righteousness.

To secure these results in our present religious schools, we do not need to create a new organization; we do not ask for a new Jewish history and philosophy; we do not require a new human nature; we do not look for a new set of aims, but our need is a revitalization of our present organization, a restimulation of our present teaching force, a reanimation of our pupils, a revivification of the present aims—in a word, to breathe the breath of life into the framework of our religious education so that it will live and serve.

In the vision of the chariot the Prophet Ezekiel refers to the combination of the spirit and the wheels which were associated together in a majestic movement. "Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them, for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels." Our aims in religious education are comparable to the wheels which support and carry the religious heritage of our people, but the spirit which turns them must be genuine, steady and confident, if we desire to move majestically and victoriously a little nearer to the realization of the law of holiness.

Isaac Mayer Wise

Founder of the

Central Conference of American Rabbis

and

First President

1889-1900

In Memory of

Bernard Cantor

A Member of the
Central Conference
of American Rabbis

and

Israel Friedlander

Professor, Jewish
Theological Seminary

Who met death through their devotion
to their oppressed and starving
co-religionists

Deceased Members

Aaron, Israel, Buffalo, N. Y. 1912
Adler, Samuel, New York City 1891
Adler, Liebman, Chicago, Ill. 1892
Bauer, Solomon H., Chicago, Ill. 1913
Benjamin, Raphael, Brooklyn, N. Y. 1907
Bien, Henry M., Vicksburg, Miss. 1895
Birkenthal, Herman, Hamilton, Ont. 1893
Blaustein, David, New York City 1912
Bloch, Jacob, Portland, Ore. 1916
Bogen, Joseph, Jackson, Tenn. 1919
Bonnheim, Benjamin A., Cincinnati, O. 1909
Cantor, Bernard, New York City 1920
Caro, Victor, Milwaukee, Wis. 1912
Chumaceiro, H. J. M., Curacao, D. W. I. 1905
Cohen, Oscar J., Mobile, Ala. 1901
Elkin, Meyer, Hartford, Conn 1915
Feldman, Ephraim, Cincinnati, O. 1910
Felsenthal, Bernard, Chicago, Ill. 1908
Feuerlicht, David, Owensboro, Ky. 1897
Feuerlicht, Jacob, Chicago, Ill. 1920
Fischer, E. K., Chattanooga, Tenn. 1903
Friedlander, Joseph, Plainfield, N. J 1917
Gottheil, Gustav, New York City. 1903
Gries, Moses J., Cleveland, O 1918
Grossman, Ignatz, Chicago, Ill 1897
Guttmacher, Adolf, Baltimore, Md. 1915
Herz, Joseph, Columbus, Miss. 1909
Hess, Emanuel L., St. Paul, Minn. 1907
Jacobson, Jacob S., Chicago, Ill. 1911
Joseph, Israel, Montgomery, Ala. 1897
Kaiser, Alois, Baltimore, Md 1908

LANDAU, JACOB H., Las Vegas, N. M. 1919
LAZARUS, ABRAHAM, Houston, Tex. 1900
LEUCHT, ISAAC L., New Orleans, La. 1914
LEUCHT, JOSEPH, Newark, N. J. 1920
LEVY, ABRAHAM R., Chicago, Ill. 1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa. 1917
LEVY, M. S., San Francisco, Cal. 1916
LOWENSTEIN, AARON, Chicago, Ill. 1901
MACHOL, MICHAEL, Cleveland, O. 1912
MANNHEIMER, SIGMUND, Cincinnati, O. 1909
MAYER, ELI, Albany, N. Y. 1920
MAYER, LIPPMAN, Pittsburgh, Pa. 1904
MESSING, AARON J., Chicago, Ill. 1916
MESSING, Henry J., St. Louis, Mo. 1913
MIELZINER, MOSES, Cincinnati, O. 1903
MOSES, ADOLPH, Louisville, Ky. 1902
NEWMAN, JULIUS, Chicago, Ill. 1920
NOOT, MEYER, Williamsport, Pa. 1916
NORDEN, AARON, Chicago, Ill. 1905
RADIN, ADOLPH M., New York City 1909
SADLER, BERNARD, Easton, Pa. 1917
SAMFIELD, MAX, Memphis, Tenn. 1915
SCHWAB, ISAAC, St. Joseph, Mo. 1907
SCHLESINGER, MAX, Albany, N. Y. 1919
SOLOMON, M., Appleton, Wis. 1892
SONNENSCHEIN, SOLOMON, St. Louis, Mo. 1908
STEMPLE, I., Yonkers, N. Y. 1900
STERN, LOUIS, Washington, D. C. 1919
STRAUSS, LEON, Belleville, Ill. 1895
SZOLD, BENJAMIN, Baltimore, Md. 1902
VOORSANGER, JACOB, San Francisco, Cal. 1908
WECHSLER, JUDAH, Indianapolis, Ind. 1907
WEISS, L., Bradford, Pa. 1909
WISE, AARON, New York City 1896
WISE, ISAAC M., Cincinnati, O. 1900
ZIRNDORF, HEINRICH, Cincinnati, O. 1893

PAST PRESIDENTS

Isaac M. Wise.....1889-1900
Joseph Silverman.....1900-1903
Joseph Krauskopf.....1903-1905
Joseph Stolz.....1905-1907
David Philipson.....1907-1909
Max Heller.....1909-1911
Samuel Schulman.....1911-1913
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1898.....Atlantic City, N. J.
1899.....Cincinnati, O.
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1906.....Indianapolis, Ind.
1907-1908.....Frankfort, Mich.
1909.....New York, N. Y.
1910.....Charlevoix, Mich.
1911..St. Paul-Minneapolis, Minn.
1912.....Baltimore, Md.
1913.....Atlantic City, N. J.
1914.....Detroit, Mich.
1915.....Charlevoix, Mich.
1916.....Wildwood, N. J.
1917.....Buffalo, N. Y.
1918.....Chicago, Ill.
1919.....Cincinnati, O.
1920.....Rochester, N. Y.

Atlantic City, N.J.1894, 1898, 1913
Baltimore, Md.....1891, 1912
Buffalo, N. Y.....1900, 1917
Charlevoix, Mich.....1910, 1915
Chicago, Ill.....1893, 1918
Cincinnati, O.....1899, 1919
Cleveland, O.....1890, 1905
Detroit, Mich.....1889, 1903, 1914
Frankfort, Mich.....1907, 1908
Indianapolis, Ind.....1906
Louisville, Ky.....1904
Milwaukee, Wis.....1896
Montreal, Canada.....1897
New Orleans, La.....1902
New York, N. Y.....1892, 1909
Philadelphia, Pa.....1901
Rochester, N. Y.....1895, 1920
St. Paul-Minneapolis.....1911
Washington, D. C.....1892
Wildwood, N. J.....1916

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WINTNER, LEOPOLD, Ph. D., Rabbi Emeritus, Temple Beth Elohim, Brooklyn, N. Y., 544 W. 157th St., New York City.

ACTIVE MEMBERS

Abels, Moses J. S., A. B., M. A., Rabbi, Hebrew Reform Congregation, 1201 17th Ave., Altoona, Pa.
Abelson, Alter, Rabbi, Congregation Sharey Tefilo, 69 Essex Ave., Orange, N. J.
Abrams, Samuel Joshua, M. A., Rabbi, Congregation Ohabei Shalom, Boston, 26 Fuller St., Brookline, Mass.
Ackerman, William, A. B., M. A., Rabbi, Congregation B'nai Israel, 209 Arlington Ave., Natchez, Miss.
Alexander, David, A. B., Rabbi, Temple Israel, 811 Ardmore Ave., Akron, O.
Anspacher, Abraham S., Ph. D., Rabbi, Congregation Beth Israel, 581 Prospect St., Hartford, Conn.
August, Garry J., A. B., Rabbi, Joplin, Mo.
Barasch, Nathan E., A. B., L. L. B., Rabbi, Congregation Shaare Tephila, 24 Edgar St., East Orange, N. J.
Barnston, Henry, Ph. D., Rabbi, Congregation Beth Israel, 2402 Labranch St., Houston, Tex.
Baron, Joseph Louis, Rabbi, Congregation B'nai Israel, 513 W. 8th St., Davenport, Ia.
Baron, Morris, M. A., Rabbi, Congregation B'er Chayim, 526 Green St., Cumberland, Md.
Bergman, Moise, A. B., Rabbi, Temple Albert, 121½ S. 7th St., Albuquerque, N. M..
Berkowitz, Henry, B. L., D. D., Rabbi, Congregation Rodeph Shalom, 6642 Lincoln Drive, Germantown, Philadelphia, Pa.
Bernstein, Louis, A. B., Rabbi, Congregation Har Sinai, Bolton St., Baltimore, Md.
Bettan, Israel, A. B., D. D., Rabbi, Congregation B'nai Israel, 1537 Washington St., Charleston, W. Va.
Blatt, Joseph, A. B., Rabbi, Temple B'nai Israel, 901 W. 24th St., Oklahoma City, Okla.

Blau, Joel, B. A., Rabbi, Congregation Peni El, New York City.
Bloom, I. Mortimer, A. B., Rabbi, Hebrew Tabernacle, 409 W. 145th St., New York City.
Blum, Abraham, D. D., Rabbi, Jewish Chaplain, Hospitals, State and City, 596 Riverside Drive, New York City.
Bottigheimer, Seymour G., A. B., Rabbi, 205 Bradley Ave., Peoria, Ill.
Braun, Frederick E., A. B., Rabbi, 260 Convent Ave., New York City.
Brav, Louis, Rabbi, Temple Zion, 733 Durkee St., Appleton, Wis.
Brickner, Barnet R., A. B., M. A., Rabbi, Congregation Holy Blossom, Toronto, Can.
Brill, Abram, A. B., Rabbi, Congregation B'nai Zion, 2120 Highland Ave., Shreveport, La.
Buttenweiser, Moses, Ph. D., Professor, Hebrew Union College, 252 Loraine Ave., Clifton, Cincinnati, O.
Calisch, Edward N., B. L., M. A., Ph. D., Rabbi, Congregation Beth Ahabah, 1643 Monument Ave., Richmond, Va.
Coffee, Rudolph Isaac, Ph. D., Rabbi, Shomer Emunim, 2341 Collingwood Ave., Toledo, Ohio.
Cohen, Henry, D. D., Rabbi, Congregation B'nai Israel, 1920 Broadway, Galveston, Tex.
Cohen, Montague N. A., A. B., Rabbi, Beth Israel, P. O. Box 575, York, Pa.
Cohen, Simon, A. B., Rabbi, Congregation Obeb Zedakah, Springfield, Ohio.
Cohen, Simon R., A. B., M. A., Rabbi, Temple Beth Elohim, 1491 President St., Brooklyn, N. Y.
Cohn, Frederick, M. A., Ph. D., Rabbi, Congregation Israel, 1302 Park Ave., Omaha, Neb.
Cohon, Samuel S., A. B., Rabbi, Temple Mizpah, 6634 Newgard St., Chicago, Ill.
Cronbach, Abraham, A. B., D. D., Rabbi, Jewish Chaplain, 1657 E. 67th St., Chicago, Ill.
Currick, Max C., A. B., Rabbi, Reform Congregation Anshe Chesed, 523 W. 9th St., Erie, Pa.
Davidson, David, Rabbi, New York City.
Deinard, Samuel N., M. A., Ph. D., Rabbi, Congregation Shaare Tov, 1933 Humboldt Ave., South, Minneapolis, Minn.
Deutsch, Gotthard, Ph. D., Rabbi, Professor, Hebrew Union College, 3600 Wilson Ave., Cincinnati, O.
Egelson, Louis I., M. A., Rabbi, Assistant Director, Department of Synagog and School Extension, U. A. H. C., Cincinnati, O.
Ehrenreich, Bernard C., Ph. D., Rabbi, Congregation Kahl Montgomery, 540 S. Perry St., Montgomery, Ala.
Ellinger, Emil, A. B., Rabbi, Congregation B'nai Jeshurun, 118 Fourth Ave., Leavenworth, Kansas.

Elzas, Barnett A., A. B., M. D., LL. D., Rabbi, Congregation Beth Miriam, Long Branch, N. J., 42 W. 72d St., New York City.

Enelow, Hyman G., D. D., Rabbi, Temple Emanu El, 521 Fifth Ave., New York City.

Englander, Henry, M. A., Ph. D., Rabbi, Professor, Hebrew Union College, 904 Lexington Ave., Cincinnati, O.

Ettleson, Harry W., A. B., Ph. D., Rabbi, Congregation Rodef Shalom, Hotel Lorraine, Philadelphia, Pa.

Faber, Maurice, Rabbi, Congregation Beth El, 320 S. College Ave., Tyler Tex.

Feinstein, Abraham, B. A., Rabbi, Congregation Ohev Sholom, 1024 5th Ave., Huntington, W. Va.

Feldman, Abraham Jehiel, A. B., Rabbi, Reform Congregation Keneseth Israel, 1717 Broad St., Philadelphia, Pa.

Feuerlicht, Morris M., A. B., Rabbi, Indianapolis Hebrew Congregation, 3034 Washington Blvd., Indianapolis, Ind.

Fichman, David, A. B., Rabbi, Director Jewish Charities, 1205 St. Charles Ave., New Orleans, La.

Fineshriber, William H., A. B., Rabbi, Congregation Children of Israel, 1241 Poplar Ave., Memphis, Tenn.

Fineberg, Solomon, Rabbi, Congregation Beth El, 1502 8th St., Niagara Falls, N. Y.

Fink, Joseph L., M. A., Rabbi, Temple Israel, 540 S. Sixth St., Terre Haute, Ind.

Fisher, Henry M., A. B., Rabbi, Congregation Beth Israel, 205 Seaside Ave., Atlantic City, N. J.

Foster, Solomon, A. B., Rabbi, Congregation B'nai Jeshurun, 90 Treacy Ave., Newark, N. J.

Fox, Gresham George, A. M., Ph. D., Rabbi, Congregation Beth El., 211 W. 11th St., Fort Worth, Tex.

Fram, Leon, Rabbi, Temple Judea, 1227 Independence Blvd., Chicago, Ill.

Frank, Julius, Rabbi, Congregation Oheb Sholom, 1147 Franklin St., Reading, Pa.

Franklin, Harvey B., Rabbi, First Hebrew Congregation, Webster at 28th St., Oakland, Cal.

Franklin, Leo M., B. L., Rabbi, Temple Beth-El, 26 Edison Ave., Detroit, Mich.

Freehof, Solomon B., Rabbi, Assistant Professor, Hebrew Union College, 3354 Burnet Ave., Cincinnati, O.

Freund, Charles J., B. S., B. L., Rabbi, Toledo, O.

Frey, Sigmund, Rabbi, Superintendent Jewish Orphans' Home of S. Cal., 632 Irvington Ave., Huntington Park, Cal.

Fried, Michael, Rabbi, Congregation B'nai Israel, 1905 O St., Sacramento, Cal.

Friedlander, Marcus, Rabbi, Congregation B'nai Sholom, 10 Prospect Pk., S. W., Brooklyn, N. Y.

Friedman, Benjamin, B. A., Rabbi, Temple Society of Concord, 409 S. Crouse Ave., Syracuse, N. Y.

Friedman, William S., A. B., LL. D., Rabbi, Temple Emanuel, 733 E. 8th Ave., Denver, Col.

Frisch, Ephraim, A. B., Rabbi, The New Synagog, 140 Claremont Ave., New York City

Gerechter, Emanuel, D. D., Rabbi Emeritus, 601 W. 177th St., New York, City.

Goldberg, David, A. B., Rabbi, Wichita Falls, Tex.

Goldenson, Samuel H., M. A., Ph. D., Rabbi, Congregation Rodef Shalom, 5th and Morewood, Pittsburgh, Pa.

Goldenstein, Raphael, A. B., Rabbi, Congregation Mt. Sinai, 1410 Pierce St., Sioux City, Ia.

Goldstein, Sidney E., B. A., Rabbi, The Free Synagog, 36 W. 68th St., New York City.

Gordon, Nathan, B. C. L., Ph. D., 260 St. James St., Montreal, Canada.

Gorfinkle, Joseph I., M. A., Ph. D., Rabbi, Sinai Temple, 319 N. Fulton Ave., Mt. Vernon, N. Y.

Greenburg, William Henry, M. A., Ph. D., Rabbi, New York City.

Gross, Louis D., M. A., Rabbi, Temple Israel of Brooklyn, 570 Pacific St., Brooklyn, N. Y.

Grossman, Louis, A. B., D. D., Professor Hebrew Union College, Principal Teachers' Institute, Rabbi, Congregation B'nai Yeshurun, 528 Camden Ave., Cincinnati, O.

Grossman, Rudolph, D. D., Rabbi, Temple Rodeph Sholom, 1349 Lexington Ave., New York City.

Gup, Samuel M., B. A., M. A., Rabbi, Congregation Sons of Israel and David, 150 Gallatin St., Providence, R. I.

Guttman, Adolph, Ph. D., Rabbi Emeritus, Temple Society of Concord, Syracuse, N. Y., 97 Linden St., New Haven, Conn.

Haas, Louis Jacob, Rabbi, Ohev Sholom Congregation, 810 N. Second St., Harrisburg, Pa.

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Harris, Maurice H., M. A., Ph. D., Rabbi, Temple Israel of Harlem, 254 W. 103d St., New York City.

Harris, Samuel J., Rabbi, Temple Israel, 634 N. 6th St., Lafayette, Ind.

Harrison, Leon, A. B., Ph. D., Rabbi, Temple Israel, 5515 Cabanne Ave., St. Louis, Mo.

Hausmann, Gustav N., Litt. D., Rabbi, Congregation Beth Israel, 215 W. 120th St., New York City.

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Heinberg, Israel L., Rabbi, 409 Grammont St., P. O. Box 360, Monroe, La.

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Leiser, Joseph, A. B., D. D., Rabbi, Dept. of Synagog and School Extension, Duttenhofer Bldg., Cincinnati, O.

Levi, Charles S., A. B., Rabbi, Congregation B'ne Jushurun, Milwaukee Athletic Club, 444 Broadway, Milwaukee, Wis.

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Levi, Harry, A. B., Rabbi, Congregation Adath Israel, Boston, Mass., 24 Verndale St., Brookline, Mass.

Levin, Jacob K., A. B., Rabbi, Congregation B'nai Israel, 856 W. Silver St., Butte, Mont.

Levinger, Lee J., M. A., Rabbi, 92nd St., Y. M. H. A., 92nd St. and Lexington Ave., New York City.

Levinson, Samuel J., M. A., Rabbi, Temple Beth Emeth of Flatbush, 522 E. 8th St., Brooklyn, N. Y.

Levy, Clifton Harby, A. B., Rabbi, 2001 Morris Ave., New York City.

Levy, David, Rabbi, Philipsburg, N. J.
Levy, Felix A., Ph. D., Rabbi, Congregation Emanuel, 707 Melrose St., Chicago, Ill.
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Lichtenstein, Morris, A. B., Rabbi, Flushing, L. I., New York.
Liknaitz, David L., B. S., Ph. D., Rabbi, Temple Immanuel, Los Angeles, Cal.
Linfield, Harry S., B. A., Ph. D., Rabbi, 1723 N. 42d St., Philadelphia, Pa.
Lissman, Edward, Rabbi, Hebrew Tabernacle, 417 Riverside Drive, New York City.
Lovitch, Meyer, A. B., Rabbi, Congregation Anshai Emeth, Peoria, Ill.
Lowenberg, William, Rabbi, Congregation Beth Or, 212 S. Dawson St., Raleigh, N. C.
Lowenstein, Solomon C., A. B., Rabbi, 808 West End Ave., New York City.
Lyons, Alexander, M. A., Ph. D., Rabbi, Eighth Ave. Temple, 526 Eighth St., Brooklyn, N. Y.
Macht, Wolfe, B. A., Rabbi, Congregation Rodeph Sholom, 924 Washington St., Waco, Tex.
Magnes, Judah Leon, Ph. D., Rabbi, 114 Fifth Ave., New York City.
Magnin, Edgar Fogel, A. B., Rabbi, Congregation B'nai B'rith, 2187 W. 16th St., Los Angeles, Cal.
Mann, Louis L., M. A., Ph. D., Rabbi, Congregation Mishkan Israel, 92 Linden St., New Haven, Conn.
Mannheimer, Eugene, A. B., Rabbi, Congregation B'nai Jeshurun, 1808 Ingersoll Ave., Des Moines, Ia.
Mannheimer, Leo, Ph. D., Rabbi, 500 W. 140th St., New York City.
Marcus, Jacob Rader, A. B., Rabbi, Instructor, Hebrew College Union, 2346 Ohio Ave., Cincinnati, O.
Marcuson, Isaac E., B. L., Rabbi, Temple Beth Israel, 810 Spring St., Macon, Ga.
Mark, Jerome, B. A., Rabbi, Temple Beth El, Helena, Ark.
Marks, Samuel, Rabbi, Temple Beth El, 515 W. Laurel St., San Antonio, Tex.
Marx, David, B. L., Rabbi, Hebrew Benevolent Congregation, Druid Apts., Atlanta, Ga.
Mattuck, Israel I., A. M., Rabbi, Liberal Jewish Synagog, Hill St., Dorset Sq., London, N. W., England.
Mayer, Harry H., A. B., Rabbi, Temple B'nai Jehuda, 3512 Kenwood Ave., Kansas City, Mo.
Mayerberg, Julius L., Rabbi, Congregation Oheb Sholom, 308 N. George St., Goldsboro, N. C.

Mayerberg, Samuel Spier, Rabbi, Congregation B'nai Yeshurun, Dayton, Ohio.

Mazure, Maurice Maxwell, A. B., M. A., Rabbi, Congregation Tree of Life, 218 Craft Ave., Pittsburgh, Pa.

Mendelsohn, Samuel, LL. D., Rabbi, Temple Israel, 511 Orange St., Wilmington, N. C.

Mendelsohn, Samuel Felix, B. A., Rabbi, Temple Beth Israel, 4652 North St. Louis Ave., Chicago, Ill.

Mendes, F. De Sola, Ph. D., Rabbi, West End Synagog, 154 W. 82d St., New York City.

Mendoza, Louis D., A. B., Rabbi, Congregation Oheb Sholom, 1214 Stockley Gardens, Norfolk, Va.

Menkes, Jacob, B. Rabbi, Box 1609, Tulsa, Okla.

Merfeld, Harry A., M. A., Rabbi, Congregation B'nai Israel, Jackson and Oak Sts., Monroe, La.

Merritt, Max J., A. B., Rabbi, Temple Emanuel, 287 Marlowe Ave., Montreal, Quebec, Canada.

Messing, Mayer, Rabbi Emeritus, Indianapolis Hebrew Congregation, 3258 N. New Jersey St., Indianapolis, Ind.

Meyer, Julius H., A. B., Rabbi, 601 Stock Exchange Blgd., Chicago, Ill.

Meyer, Martin A., Ph. D., Rabbi, Temple Emanu-El, 3108 Jackson St., San Francisco, Cal.

Meyerovitz, Jacob I., M. A., Rabbi, Temple Israel, Hotel Stanley, Gary, Ind.

Mielziner, Jacob, A. B., M. A., Rabbi, c/o Bernhard Phillipsen, Norrebroyage, 34, Copenhagen, Denmark.

Miller, Julian H., A. B., Rabbi, Congregation B'nai El, St. Louis, Mo.

Minda, Albert G., A. B., Rabbi, Temple Beth El, 512 W. Colfax Ave., South Bend, Ind.

Mischkind, Louis A., A. B., M. A., Rabbi, Congregation Leshem Shomayim, 808 Main St., Wheeling, W. Va.

Montaz, Arthur Sigismund, Ph. D., Rabbi, Congregation Ohave Sholom, Portland, Ore.

Morgenstern, Julian, Ph. D., Rabbi, Professor, Hebrew Union College, 764 Greenwood Ave., Cincinnati, O.

Moses, Alfred Geiger, Lit. D., Rabbi, Congregation Shaarai Shomayim, Government and Warren Sts., Mobile, Ala.

Moses, Isaac S., Rabbi Emeritus, Schroon Lake, New York.

Nathan, Marvin, A. B., Rabbi, Congregation Beth Israel, 2213 Natrona St., Philadelphia, Pa.

Neumark, David, Ph. D., Rabbi, Professor, Hebrew Union College, 836 Rockdale Ave., Avondale, Cincinnati, O.

Newfield, Morris, A. B., Rabbi, Temple Emanu-El, Highland Ave. and 21st St., South, Birmingham, Ala.

Nieto, Jacob, Rabbi, Congregation Sherith Israel, 3933 Clay St., San Francisco, Cal.

Peiser, Simon, A. B., Rabbi, 1636 E. 117th St., Cleveland, O.

Philipson, David, D. D., LL. D., Rabbi, Congregation Bene Israel, 3947 Beechwood Ave., Cincinnati, O.

Philo, Isador E., Ph. D., Rabbi, Congregation Rodef Sholom, Elm and Woodbine Sts., Youngstown, O.

Pollak, Jacob B., A. M., Rabbi, Asst. Director, Synagog and School Extension Dept., 24 E. 21st St., New York City.

Raisin, Jacob S., Ph. D., D. D., Rabbi, Congrrgation Beth Elohim, 14 Wragg St., Charleston, S. C.

Raisin, Max, A. B., LL. B., Rabbi, The Brooklyn Synagog, 933 Eastern Parkway, Brooklyn, N. Y.

Ranson, Marius, A. B., Rabbi, Temple Beth-El, 600 Wexst 183d St., New York City.

Rappaport, Julius, Rabbi, Congregation Beth-El, 2128 Crystal St., Chicago, Ill.

Rauch, Joseph, A. B., Ph. D., Rabbi, Temple Adath Israel, 834 3d Ave., Louisville, Ky.

Reich, Leo, M. D., 8904 Buckeye Rd., Cleveland, O.

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Reinhart, Harold Frederic, Rabbi, Congregation B'nai Israel, 355 St. Napoleon St., Baton Rouge, La.

Rhine, A. B., D. D., Rabbi, Congregation House of Israel, 315 W. Grand Ave., Hot Springs, Ark.

Rice, William, Rabbi, Congregation B'nai Israel, 680 First Ave., Salt Lake City, Utah.

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Schwartz, Samuel, A. B., Rabbi, B'nai Abraham Zion Congregation, 21 N. Karlor Ave., Chicago, Ill.

Schwarz, Jacob D., A. B., Rabbi, Assistant Director Department of Synagog and School Extension, U. A. H. C., 1541 Dixmont Ave., Cincinnati, O.

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Sessler, Morris, Rabbi, 1312 St. Charles Ave., New Orleans, La.

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Spitz, M., Rabbi, Congregation B'nai El, 3539 Flora Court, St. Louis, Mo.

Stern, Nathan, Ph. D., Rabbi, West End Synagog, Hotel Lucerne, 201 W. 79th St., New York City.

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Thurman, Samuel, A. B., Rabbi, United Hebrew Temple, 5080 Vernon Ave., St. Louis, Mo.

Tintner, Benjamin A., A. B., M. A., Ph. D., Rabbi, Temple Mt. Zion, 37 W. 119th St., New York City.

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Wise, Jonah B., A. B., Rabbi, Congregation Beth Israel, 466 S. 19th St., Portland, Ore.

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Witt, Louis, A. B., Rabbi, Congregation Shaare Emeth, St. Louis, Mo.

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Wolfenstein, Samuel, Ph. D., Rabbi, Superintendent Emeritus Jewish Orphan Asylum, 1624 Compton Rd., Cleveland Heights, O.

Wolsey, Louis, A. B., Rabbi, Euclid Ave. Temple, 8206 Euclid Ave., Cleveland, O.

Yudelson, Albert B., M. D., 4839 Michigan Ave., Chicago, Ill.

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Max Lilienthal, David Philipson (XXV, 191).
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Isaac Leeser, Henry Englander (XXVIII, 213).
The Hamberg Prayer-book, Joseph Rauch (XXVIII, 253).
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The Synagog, the War and the Days Beyond, Horace J. Wolf (XXIX, 349)
Religious Education and the Future of American Judaism (XXIX, 306).

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Funeral Agenda, Joseph Stolz (VII, 27).
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Samuel Holdheim, David Philipson (XVI, 165).
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INDEX

Page

Aaronson, A.....20, 72
Address of Welcome, Mortimer Adler..... 15
Adler, Mortimer..... 15
Antisemitism 107
Archives, Curators of, Report of..... 66
Auditor's Report..... 68

Barnston, Henry 92
Berkowitz, Henry 17
Bernstein, Louis 49, 91
Bible Reading in the Public Schools. See Report of Committee on Church and State. Veto Message of Gov. Campbell..... 43
Bloch, Joseph M.....59, 71
Budapest Jewish Community..... 17

Calisch, Edward N.....15, 91, 136, 157
Cantor, Bernard, Memorial Page..... 378
Christian Americanization.....18, 23
Church and State, Committee on, Report of (Lefkowitz)..... 40
Cohen, Alfred M..... 56
Cohn, Frederick 91
Cohon, Samuel S.....15, 49, 82, 100, 147
CONSTITUTION AND BYLAWS.....VOL. XXVIII, 279
Amendment to Bylaws Adopted..... 92
Corresponding Members 155, 160
Amendments Proposed 160
Contemporaneous History, Committee on, Report of (Deutsch).... 71
Contributors to Relief Fund..... 30
Conventions of the Conference, Place and Year..... 381
Corresponding Secretary, Report of..... 25
Currick, Max C 135

Deceased Members 379
Deinard, Samuel N..... 91
Deutsch, Gotthard, 137, 160; The Jew in Economic Life..... 326
Dieneson, Jacob 72

Ehrlich, Arnold B..... 73
Enelow, H. G.....120, 137

Page
Englander, Henry 104
Ettelson, Harry W., 91, 100, 123; Conference Sermon..... 198
Executive Board, 1919-1920..... 5
1920-1921 382
To leave 2nd day of Conference free..... 93

Feldman, Abraham J..... 82
Feldman, Arthur 15
Feuerlicht, Jacob, 15; Memorial Resolutions..... 217
Feuerlicht, M. M., 91; Conference Lecture..... 189
Finance Committee, Report of..... 36
Fineshriber, William H., 82; The Decay of Theology..... 309
Fink, Joseph 82
Foster, Solomon, 15, 91, 119, 143, 215; The Aim of Religious Education 353
Franklin, Leo M., 15, 17, 82, 92, 100, 119, 144, 150, 157, 158; President's Message 162
Friedlander, Israel, Memorial Page..... 378
Frisch, Ephraim 93, 96

Goldberg, Jeanette Miriam..... 17
Goldenson, Samuel H., 15, 82, 91, 97, 211; What is the Real Influence of Judaism?..... 317
Goldziher, Ignaz..... 71
Greetings to the Conference..... 17
Grossman, Louis, 82, 99; Sunday School and Religious Consciousness 294
Guttman, Jacob 73
Guttman, Michael 76

Haggadah, Revision of, Report of Committee on (Cohon)..... 63
Hall of Fame.....18, 26
Hebrew Union College 56
Heller, James G.....123, 136, 146, 151
Heller, Max 49, 100, 104, 114, 145, 152
Hirshberg, Samuel..... 146
Homiletical Journal 24
Hymnal, Union, see Synagog Music.

Immigration—How Has It Affected the Religious Situation? Morris S. Lazaron..... 249
Independent Order Bnai Brith..... 61
Insurance Policies to be Kept by Treasurer..... 24
Investments, Committee on, Report of..... 37

Page
Jabotinski, Vladimir 75
Jellinek, Adolph 72
Jew, The, in Economic Life, G. Deutsch 326
Jewish Ethics 83, 100
Jewish Publication Society 61
Jewish Religious Conditions, A Survey (Wolsey) 81
Joint Distribution Committee 78
Journal of Jewish Philosophy and Lore 24, 90, 103
Judaism, What is the Real Influence of? S. H. Goldenson 317

Koch, Samuel, 90, 91, 128; The Problem of the Unsynagoged 222
Kohler, Kaufman 17, 18, 157
Kohn, Samuel 73
Krauss, Samuel 76

Landman, Isaac 149
Landsberg, Max 15, 17
Lazaron, Morris S., 82, 148; How Has Immigration Affected the Religious Situation? 249
League of Nations, A 20
Leucht, Joseph, 15; Memorial Resolutions 215
Levy, A., Grand Rabbi 72
Levy, Clifton H. 82, 91
Levy, Felix A. 19, 20, 157
Loew, Immanuel 75

Mannheimer, Eugene 91
Marcuson, Isaac E. 15, 19, 20, 82, 104, 157
Marriage and Divorce, Report of Commission (Simon) 64
Marx, David 17
Masaryk, Thomas G. 71
Maybaum, Sigmund 72
Members Elected 24
Memorial Resolutions 30, 211-222
Mendoza, Louis D 17
Message of the President, 162; Report of Committee on (Schulman) 138
Meyer, Martin A. 17
Mischkind, Louis A. 135, 137
Morgenstern, Julian 17, 68
Mosler, Henry 74
Moving Pictures, Resolution on 102

National Federation of Temple Sisterhoods 20
Neumark, David 91, 100
Newfield, Morris 17

Page
Newman, Julius, 15; Memorial Resolutions, Joseph Stolz..... 219
Nominations, Report of Committee on..... 157

Officers, 1919-1920..... 5
1920-1921 382

Past Presidents 380
Philipson, David 91, 94, 96, 123, 145, 150
Poland, The Jew in Economical Life of, G. Deutsch..... 326
Political Prisoners, to be Released, Resolution..... 101
Prayers and Meditations, Book of.....20, 23, 79
President's Message, see Message of the President.
Report 17
Problem of the Unsynagoged, Samuel Koch..... 90
Prohibition, see Wine.
Program of Rochester Convention..... 12
Publications, Report of Committee on..... 37
List of, of the Conference..... 408
Publicity Committee 20

Rappaport, Julius.....15, 108, 217
Ravenna, Leon 73
Relief, Committee on, Report..... 29
Religion and the Synagog, I. Leo Sharfman.....90, 239
Religion, Popular, The Decay of Theology in, Wm. H. Fineshriber. 309
Religious Education, Committee on..... 125
Religious Education, The Aim of, Solomon Foster..... 353
Religious Situation, How Has Immigration Affected the, Morris S. Lazaron 249
Religious Work Among Sephardic Jews (Koch)..... 65
Religious Work in Universities (Kopald)..... 50

REPORTS:
A. Officers:
Corresponding Secretary 25
President's Message 162
Report 17
Recording Secretary 19
Treasurer 26
B. Commissions:
Marriage and Divorce Laws..... 64
Social Justice 87
Synagog Pension Fund..... 29
C. Committees:
Archives, Curators of..... 66

Page
Auditor 68
Book of Prayers and Meditations..... 79
Church and State..... 40
Contemporaneous History 71
Finance 36
Investments 37
Jewish Ethics 83
Nominations 157
President's Message 138
Publications 37
Relief 29
Religious Education 125
Religious Work Among Sephardic Jews..... 65
Religious Work in Universities..... 50
Resolutions 101
Responsa 108
Revision of Haggadah..... 63
Revision of Union Prayerbook..... 92
Solicitation of Funds..... 30
Summer School 69
Survey of Religious Conditions..... 81
Synagog Music 62
Thanks 156
Training for the Rabbinate..... 63
Yearbook 65
Resolutions, Committee on, Report of..... 101
Resolutions to be printed..... 155
Responsa, Committee on, Report of..... 108
I. Is Wine Needed for Sacramental Purposes?
II. Timely Counsel.
Revision of the Haggadah, Report of Committee (Cohon)..... 63
Rosenau, William 49, 91
Rosenwasser, Herman 91, 100
Rypins, Isaac L. 100
Sarasohn, Israel J.....91, 96, 100
Schlesinger, Max, 15; Memorial Resolutions..... 211
Schulman, Samuel 49, 100, 104, 105, 143, 153, 158
Secretary's Report:
Corresponding 25
Recording 19
Sharfman, I. Leo, Religion and the Synagog..... 239
Simon, Abram 15, 221
Social Justice, Commission Report (Wolf).....87, 100
Social Service and Religion, Martin Zielonka..... 368

Page
Solicitation Committee, Report of (Marcuson)..... 30
Solomons, Lucius S. 61
Standing Committees 6, 383
Stern, Louis, 15; Memorial Resolutions..... 221
Stern, Richard M. 91
Stolz, Joseph 15, 49, 219
Strack, Prof. 26
Summer School 69
Sunday School, Does the, Make for Religious Consciousness? Louis Grossman 294
Survey of Jewish Religious Conditions..... 81
Synagog, The (Sargent Picture).....18, 21
Synagog, Religion and the, I. Leo Sharfman..... 239
Synagog Music, Report of Committee..... 62
Synagog Pension Fund, Report..... 29

Tarshish, Jacob.....82, 91
Temporary Committees of Rochester Convention..... 11
Thanks, Report of Committee on..... 156
Theodor, Judah 71
Theology, The Decay of, in Popular Religion, Wm. H. Fineshriber. 309
Thurman, Samuel 91
Tracts, List of..... 410
Training for the Rabbinate, Report..... 63
Treasurer's Report 26

Union of American Hebrew Congregations Campaign.....25, 58
Union Prayerbook, Revision Committee, Report of..... 92
Unsynagoged, The Problem of the, Samuel Koch..... 222

What is the Real Influence of Judaism on the Jew of Today? S. H. Goldenson..... 317
Wilson, Woodrow 19
Wine, for Sacramental Use.....18, 22, 74
Wise, Isaac M., Name Proposed for Hall of Fame..... 18
Memorial Page 377
Wise, Jonah B. 100
Wolf, Horace J. 136
Wolsey, Louis 82, 143, 157

Yearbook, Editor's Report, 65; Index ordered..... 66

Zielonka, Martin, 15, 82, 91; Social Service and Religion..... 268
Zionism 23, 107

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